PAÑCAŚATIKĀ PRAJÑĀPĀRAMITĀ

SANSKRIT AND TIBETAN TEXTS

CRITICALLY EDITED

by

LI XUEZHU

and

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CHINA TIBETOLOGY RESEARCH CENTER
AUSTRIAN ACADEMY OF SCIENCES

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founded by

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Contents

Introduction **vii**

导　论 ix

序　文 xxxi

Preface lvii

Editorial Signs and Abbreviations **lxxxv**

Critical Edition of the Sanskrit Text **1**

Critical Edition of the Tibetan Text **45**

Chinese Text **97**

Diplomatic Transcription of the Sanskrit Manuscript **127**

Bibliography **153**

Introduction

导 论

1 前 言

《五百颂般若经 (*Pañcaśatikā Prajñāpāramitā*)》(下略为 *PŚPP*) 在大乘经典中占有特别重要地位的般若经文献之一。遗憾的是, 这部大乘经典在佛教史上却被长久地冷落和忽略了。到目前为止, 我们尚未发现印度论师注释或研究本经的痕迹, 唯一提到本经的印度文献只有无性 (Asvabhāva) 的《大乘庄严经论注 (*MSAṬ*)》。本经的汉译也比较晚, 大概完成于 11 世纪前叶, 所以在东亚佛教圈也未得到应有的关注。在近、现代佛教研究中, 对于只有藏、汉译本的本经的研究也非常之少。

本经在佛教历史上虽然未得到应有的重视, 但其所具有的独特价值却不容忽视。诚如一块被尘封的美玉, 一旦拂去它表面的灰尘, 就会熠熠闪光。*PŚPP* 大概在古印度瑜伽行唯识派 (下略为瑜伽行派) 初期思想形成之后编纂而成的, 因此, 作为深受该派思想影响的《般若经》无疑具有与众不同的光彩。现在我们公开发表其梵文原典, 不仅能够促进对 *PŚPP* 本身的深入研究, 同时对探究《般若经》乃至大乘经典的历史发展方面也有重大意义, 而且也为瑜伽行派的研究提供相关梵文新文献方面的支持。

本书是基于现存唯一的写本校勘而成的世界第一部 *PŚPP* 梵文校订本。在本书出版之际, 首先感谢为我们提供诸多支持和方便的中国藏学研究中心 (China Tibetology Research Center)。特别感谢郑堆 (Dramdul) 教授 (CTRC) 的帮助和指导。在梵文写本解读和校订过程中, 桂绍隆名誉教授 (广岛大学)、苫米地等流博士 (日本人文情报学研究所)、加纳和雄副教授 (高野山大学), 以及若原雄昭教授 (龙谷大学)、斉藤明教授 (東京大学)、Diwakar Nath Acharya 副教授 (京都大学)、Anne MacDon-

ald 博士 (Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences, Vienna)、松田和信教授 (佛教大学) 等老师和前辈给予我们很多精心指导和宝贵建议。本书导论部分主要由藤田执笔, 英文部分由 Dylan Luers Toda 氏翻译而成, 桂教授对导论的内容以及英译部分作了恳切有益的指教和修改。褚俊杰博士 (德国莱比锡大学) 为本书的排版等给以了诸多帮助。本书能够顺利出版, 与这些老师和前辈们的大力支持和无私帮助是分不开的。在此我们表示深深的谢意。由于水平有限, 对本书的校订难免存在不当甚至错误之处, 诚恳欢迎批评指正。

李学竹 2015 年 7 月 藤田祥道

(北京) (京都)

2 本经的研究概况

上世纪 70 年代西方学者 Conze [1973: 108-121] 根据藏译本把 *PŚPP* 译为英文, 这对西方学者了解 *PŚPP* 的内容有很大帮助。但英译者未能指出本经与瑜伽行派有密切关系这一大特点, 似乎也不知道还有汉译本《佛说开觉自性般若波罗密多经》的存在。此后, 在 Conze 发表的一部介绍般若经文献群的概要书——*Prajñāpāramitā-Literature* [1978] 一书中, 对 *PŚPP* 只作了最基本的信息介绍[1]。

本书作者之一的藤田在上世纪 90 年代发表了两篇论文 (Fujita [1995][1996]), 不仅指出 *PŚPP* 是受瑜伽行派思想强烈影响编纂而成的, 并根据藏译本和汉译本进行了日译。此外, 藤田 (Fujita [1998: 51]) 还报告了从长尾雅人先生处得知《大乘庄严经论释》中言及 *PŚPP*。综上可以看出, 至今, 对本经的研究是极为有限的。

[1]Conze [1978: 60]. 此外, 在同书 pp.10, 20 中, 把文献号码 No. 12 的 **Nāgaśrīparipṛcchā* 称为《五百颂般若》((a Perfect Wisdom) in 500 Lines / *Pañcaśatikā*), 但其根据不明。**Nāgaśrīparipṛcchā* 现仅存有宋翔公译《佛说濡首菩萨无上清净分卫经》(T. No. 234, vol.8, 740a-748c) 和唐玄奘译《大般若经第八会那伽室利分》(T. No. 220, vol.7, 974c-979b) 两部般若经典, 其内容与 *PŚPP* 完全不同。此外, Conze[1978] p.60 把 *PŚPP* 作为文献号码 No. 7a 介绍时, 没指明汉译的存在, 而 p.75 在文献号码 No. 12, **Nāgaśrīparipṛcchā* 的条目下又未说是《五百颂般若》。从以上这些情况看, pp.10, 20 的说法实在不可理解。另外,《法苑珠林》(T. No. 2122, vol.53, 1024c17-18)、《开元释教录》(T. No. 2154, vol.55, 594b23-24)、《贞元新定释教目录》(T. No. 2157, vol.55.910c4-6) 都把《大般若经第八会那伽室利分》的分量记为“四百颂”。可见传统上把 **Nāgaśrīparipṛcchā* 看成是“四百颂”。然而, *Mvy* 1373 记述为 *Prajñāpāramitā Pañcaśatikā (=Shes rab kyi pha rol tu phyin pa lnga brgya pa)* 的经名, 编纂者榊误记为相对应的汉译就是《佛说濡首菩萨无上清净分卫经》。Conze [1978: 10, 20] 不可理解的记述可能来源于这个 *Mvy* 的误记。但不管怎么说 *PŚPP* 的对应汉译只有《开觉自性》一部。

3. 资 料

3. 1 梵文写本

现存唯一一部 *PŚPP* 梵文写本保存在一函由 10 种般若经构成的梵文写本群中。此函写本开头有归敬颂, 末尾有题记, 中间则收录了 10 种般若经, 最短的只有 1 颂, 最长的有 700 颂, 按颂文的长短, 从少到多依次收录, *PŚPP* 位于第 9 部。第 7 部所收录的是《百五十颂般若经 (理趣经)》, 此经的校订本已于 2009 年作为 STTAR 第 5 卷由苫米地等流博士校勘出版。在该书中已把这函写本的相关信息尽可能地进行了收集和介绍[2], 详情请参看 *ADhŚPP* 中的解说。这里根据苫米地博士的报告, 将其中要点简略地介绍如下。

写本出处

> 该写本原件现保存在拉萨的罗布林卡 (达赖喇嘛的夏宫) 中, 是众多梵文写本收藏品中的一部。上世纪 80 年代罗炤 (Luo Zhao) 教授的《西藏自治区现存梵文写本目录》第一次对此写本作了介绍, 其存在才被世人所知[3]。罗炤目录中所记录的贝叶经部分, 1987 年被拍摄成缩微胶卷, 其中一套胶卷保存在中国藏学研究中心图书资料馆中。2007 年 5 月, 苫米地博士访问北京期间, 依据罗炤目录对中国藏学研究中心图书馆所保存的缩微胶卷部分复制品作了详细调查, 确认了该写本的存在。苫米地博士的 *ADhŚPP* 即是根据此复制品写本中的《理趣经》

[2] *ADhśPP*, xxiv-xxxii. 另外, 参见 Tomabechi [2009a]。

[3] 这个手写的目录现在还未出版。关于编写目录的经纬, 罗炤先生已作了详细报告 (Luo [2009])。

部分校勘而成。此次我们所参照的则是该复制品中的 *PŚPP* 部分。

写本特征 苫米地博士对该函写本作了如下的描述。

- 写本的材质属于贝叶, 全部应有 61 叶, 其中缺第 12、18 两叶, 实际只有 59 叶。贝叶大小为 55cm x 5.2cm, 有两个穿线孔。
- 文字全由同一个人书写而成, 贝叶表里各有 5 行文字, 1 行约 108 字。字体为中世纪印度波罗王朝中、后期 (11 － 12 世纪) 的前蓝扎体 (Proto-Lantsha/ Rañjanā)[4]。
- 关于书写年代, 此函写本末尾有波罗王朝的修罗波罗 (Śūrapāla) 王在位第 3 年书写而成的题记, 由此推断抄写年代应在 1077 年前后。
- *PŚPP* 排在第 9 部, 位于该函写本的第 26 叶 A 面第 5 行 (26a5) 到第 38 叶 B 面第 5 行 (38b5) 之间, 末尾写有本经题目：
  ***Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pañcaśatikā*。**
- 每张贝叶的 B 面左侧标有梵文数字叶码, 同时在右侧标有汉文数字的相应叶码。由此可见, 此函写本可能与汉僧有密切的关系。

3.2 藏译本

PŚPP 在藏传佛教前弘期 (bstan pa snga dar) 已被翻译为藏文, 现收录在藏文大藏经佛说部 (bKa' 'gyur, 甘珠尔)

[4]参见 *ADhŚPP*, xxxii 中的写本照片样本。

中, 藏译本末尾有 “根据《决定译语》校定、确定” 的题记[5]。由此可知, 本经在 9 世纪前半叶进行修订藏译佛典工作之前就已被译成藏文。同样, 成立于 9 世纪前半叶的西藏最古老的佛经目录《登噶尔玛录》(*lHan dkar ma / lDan dkar ma*) 中也有对本经的记载 (Lalou [1953: 319(No.8)])。但藏译本题记未提及译者名, 常常介绍藏译佛经翻译者情况的布顿 (Bu ston rin chen grub, 1290-1364 年)《佛教史》(*Chos 'byung*) 目录部中也没有关于本经译者的记述 (Nishioka [1980: 69(No. 112)]), 所以目前无法知道翻译者是谁。

本书收录了 *PŚPP* 藏译校勘本, 我们在校勘过程中, 使用了德格版、那塘版、北京版三种木刻版和 Phug brag、sTog 两种手抄本进行对勘[6]。以下是各版本的藏译经题和收录的具体位置。

***'Phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa* (*Āryapañcaśatikā Prajñāpāramitā)**

D sDe dge No.15, *Shes rab sna tshogs, Ka* 104a1-120b7

(*The sDe-dge mTshal-par bka'-'gyur: a facsimile edition of the 18th century redaction of Situ Chos-kyi 'byun-gnas prepared under the direction of H.H. the 16th rGyal-dban Karma-pa*, Delhi: Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976-1979);

N sNar thang No. 16, *Shes khri sna tshogs, Ka* 169b7-196b5

(*Narthang Kanjur: edited by Lokesh Chandra from the collection of Raghu Vira*, Śata-Piṭaka Series

[5] skad gsar chad kyis kyang bcos nas gtan la phab pa || D 120b7, P 161b2; om. N; ... phab pa'o || Ph 222b1, S 205b6.

[6] 此外, 还参看了 Zh 34, 279-326。

vol. 534, New Delhi: International Academy of Indian Culture, 1998);

P Peking No. 738, *Sher Phyin, Tsi* 143a2-161b2

(*The Tibetan Tripitaka. Peking Edition — kept in the Library of the Otani University, Kyoto —, Reprinted under the Supervision of the Otani University, Kyoto*, Tokyo-Kyoto: Tibetan Tripitaka Research Institute, 1955-1961);

Ph Phug brag No. 16, *Shes phyin sna tshogs, lNga brgya* 197αa1-b7, 197βa1-222b1

(Microfiche edition, "LMpj016, 841 33D-38A," New York: Institute for Advanced Studies of World Religions; see Eimer [1993:5]) ;

S sTog No. 18, *Sras sna tshogs, Ka* 180a2-205b6

(*The Tog Palace Manuscript of the Tibetan Kanjur*, Leh: Smanrtsis Shesrig Dpemzod, 1975-80; see Skorupski [1985: 77-78]).

本经的藏译本译文总体上比较好, 但 §15 有些问题, 关于这点我们将在后面的 4.2 和 5.2 中进行讨论。

3.3 汉译本

PŚPP 的汉译本只有一种：《佛说开觉自性般若波罗蜜多经》(四卷), 是宋代惟净、法护等所译, 分别收录在《高丽大藏经》[7]第 41 卷（K No. 1485, vol.41, 242c-257c）和《大

[7]李瑄根編著, 東国大学校, 首尔, 1976。

正藏》[8]第 18 卷（T. No. 260 vol.8, 854c-864b）中。根据由吕夷简等从大中祥符 4 年 (1011 年) 到景祐 3 年 (1036 年) 编纂的《景祐新修法宝录》卷 10 和总录所载, 汉译本是以由中印度传来的梵文本为底本, 从明道元年 (1032 年)12 月到明道 2 年 (1033 年)4 月翻译而成[9]。

汉译本的译文不是很好, 有不少难以理解的译文。另外, 高丽大藏经及大正大藏经所收录的汉译本, 根据我们划分的章节来说, 即 §2 与 §12 有一部分段落相互错位[10], 从作为大正藏底本的高丽版大藏经来看, 这个错位是由于该经第 1 卷第 5 张与第 2 卷第 5 张的位置不小心被调换而造成的。高丽版的本经各卷末尾均有“甲辰岁高丽国大藏都监奉勅雕造”的刊记, 可知该经雕刻于 1244 年, 那么, 汉译本的这个错位至少从这年开始就已经存在。如果对经典内容稍加注意, 就不难发现这个简单的错误, 可是至今都没被纠正, 进一步说明该经可能从未被研究和关注。

4 *PŚPP* 的解说

4.1 关于经题

PŚPP 各版本所传的经题略有不同。藏译本经题为 **Āryapañcaśatikā Prajñāpāramitā*[11], 梵文写本的经题则是 *Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pāñ-*

[8]高楠順次郎·渡辺海旭編, 大正新修大藏经出版会, 東京, 1924。

[9]《景祐新修法宝录》卷 10 有关于“开觉自性”的翻译记载, 其中有“上一部中天竺梵本所出。……自明道元年十二月起译佛说开觉自性般若波罗蜜多经一部四卷至今年四月译成”(Zh 73, 552b-c) 的记述。此外, 该《目录》的总录中, 也有“明道元年十二月起译至二年四月译成, 大乘经一部四卷, 进经表一首”(ibid.,593a-b) 的记载。

[10]§2：K 243a1-23, T. 854c12-855a6; §12:K 247a1-23, T. 857b17-c8.

[11]另外, 如注 1 中已提及, *Mvy* 1373 列出了 *Prajñāpāramitā Pañcaśatikā* 的经题及其藏译 *Shes rab kyi pha rol tu phyin pa lnga brgya pa*。

caśatikā, 加上了表示本经思想特征的 svabhāvapraveśikā(悟入自性) 修饰词。一般来说,《般若经》讲诸法空无自性,而本经不仅说明空无自性,而且强调要悟入诸法究竟的自性。事实上,本经也确实阐述了相当于瑜伽行派“圆成实性”的“实存在 (sadbhāva)”,所以,可以说是文题相符、名至实归。从汉译经题《佛说开觉自性般若波罗密多经》也可看出这是一部讲“开觉自性”的般若经典,不过,相当于“开觉”一词在梵文写本中没有对应的梵文词汇[12]。

与此相关,值得注意的资料还有前面提到的无性 (Asvabhāva)《大乘庄严经论注 *MSAṬ*》。无性对《大乘庄严经论 (*MSA*)》第 9 章菩提品第 79 偈作了如下注释：

> bsgom pa[13] mi dmigs pa gang yin pa de nyid bsgom pa dam pa yin zhes bya ba ni gang gi tshe kun brtags pa gzung ba dang 'dzin pa dang ngar 'dzin pa dang nga yir 'dzin pa thams cad dang | rnam par rtog pa thams cad dang bral ba bsgom pa ste | sa dang po thob[14] nas bzung ste mthar thug pa'i bar gyi lam bsgom pa de ni sgom pa[15] dam pa zhes bya 'o || don 'di nyid ni ***Don gyi ngo bo nyid yongs su gcod***[16] ***par byed pa 'phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa*** las blta bar bya'o ||
>
> 所谓无所得修习才是最高的修习 (saiva paramā bhāvanā yo bhāvanāyā anupalambhaḥ)[17], 即修习远离所取能取、我执我所执之一切所分别 (*parikalpita) 与一切分别 (*vikalpa),

[12] “开觉”一词,在汉译本正文 §15 中,出现过二次 (114.22, 115.17; K 251b8, 252a4; T. 860b5, c11),但在梵文写本和藏译本中,找不出对应的梵、藏语词汇。

[13] pa'i P

[14] thob pa D

[15] pa'i D

[16] gtod P

[17] *MSA* 48.20

> 而证得初地乃至修习到达究竟道时，这才是最高的修习。同样的意思，在**《〔解说〕辨别对境自性的圣五百颂般若〔经〕(*Arthasvabhāvaparicchedikāryapañcaśatikā Prajñāpāramitā)》**中也可得知[18]。

划有下线部分是世亲注的内容，无性在解释世亲注时，如粗体标示的地方提及了《五百颂般若经》，而且在经题上冠以“辨别对境自性 (*don gyi ngo bo nyid yongs su gcod par byed pa, *Arthasvabhāvaparicchedikā*)”的修饰语。这个修饰语不排除是无性根据自己对经的理解而自行加入的可能性。因为 pariccheda 有对感知对象进行判断、识别的意思[19]。所以，这个修饰语的意思，可以认为与梵文本的 Svabhāvapraveśikā 以及汉译本的“开觉自性”的经题理解是相同的。

由此可知，*MSAṬ* 也把《五百颂般若经》看成是解说自性的经典。不过，*MSAṬ* 没有引用具体的经文，所以这里所说的《五百颂般若经》到底什么内容不得而知。不过，古代印度被称为《五百颂般若经》的除了 *PŚPP* 外，尚未发现其他经典存在的痕迹[20]，所以 *MSAṬ* 提及的《五百颂般若经》与 *PŚPP* 完全可以认为是同一部经典。

此外，*MSAṬ* 在解释“无所得修习是最高的修习”时提到《五百颂般若经》的，所以我们也没必要特别强调“把握、判断认识对象的自性”是本经的特色。其实，《五百颂般若经》所要阐述的主题是“无所得”思想，这也是一般《般若经》的基本性格。《般若经》这种性格在 *PŚPP* 中多有反映，从各种不同的角度说明“无所得”的重要性，频繁强调只有“无所得”，才能出离大乘，获证无上正等菩提。

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[18] *MSAṬ* D 65a6-b1; P 84a5-8. Cf. Fujita [1998: 51].

[19] Cf. *MAVṬ* 145.10-11(ad *MAV* Chap.3, v.18ab): arthaparicchedaḥ saṃjñā | arthanimittodgrahaṇātmakatvāt | . 另外，关于 pariccheda 的语义，承蒙桂绍隆教授的赐教，在此特表谢意。

[20] 参见注 1。

如 *PŚPP*§7、§12.3、§13、§15 中都是有关这方面的论述。这些内容虽然与 *MSAṬ* 的引文不完全一致, 但至少有近似之感。所以, 这也可能是无性为了解释世亲注的文句而选择了《般若经》中最接近自派主张的《五百颂般若经》作为依据。

4. 2 内容概述

由于 *PŚPP* 是一部几乎未被关注的经典文献, 所以有必要对其内容作一概略的介绍。以下, 根据经文顺序, 在介绍 *PŚPP* 内容的同时, 结合其与瑜伽行派思想的关联性等问题进行探讨。

§1 极为简洁的序文。

§2 提出诸法有“三分说”主张, 表明本经思想立场。即一切法皆由非存在 (abhāva, dngos po med pa, 无性)、非非存在 (nābhāva, dngos po ngan pa, 假性)、实存在 (sadbhāva, dngos po yod pa, 实性) 三分 (triparivarta , le'u gsum , 三性) 组成。指出凡夫愚人对于色蕴、受想行识四蕴以及十八界不能如实了知诸法的三分, 所以不仅大乘, 即使声闻乘、缘觉乘也不能出离。而圣贤能如实了知诸法的三分, 故声闻乘、缘觉乘不用说, 即使大乘也能够出离。(本经的这种论述方式后面基本相同, 即对于某个主题, 先讲色蕴, 然后以相同的方式再重复讲述四蕴, 以五蕴代表一切法。对十八界的论述, 唯本节中有, 后面皆被略去)。

这样的三分说就相当于瑜伽行派所主张的遍计所执性 (parikalpita-svabhāva)、依他起性 (paratantra-svabhāva)、圆成实性 (pariniṣpanna-svabhāva) 的三性说。虽然本经所使用 abhāva、nābhāva、sadbhāva 这样的术语在其他文献中未见有相同的用例, 但明显是分别表示三性的存在论。即遍计所执性是非存在, 依他起性是非非存在, 圆成实性是

真实存在。其中, 与依他起性对应的 nābhāva, 既包含圆成实性的真实存在, 同时包括具有否定性的假存在。

PŚPP 在开头部分就讲述三分说, 可能是有意强调传统《般若经》所主张的“一切法无自性”等教义。瑜伽行派的根本经典《解深密经 (*SNS*)》第 7 章指出, 《般若经》的教义是不了义之说, 所以不可按字面 (yathārutam) 意思理解。如“一切法无自性”这样的经文, 就容易被误解成“一切皆无”的虚无论, 这是很危险的。因此, 为了正确理解《般若经》的教理, 有必要正确解开深藏在里面的秘密 (saṃdhinirmocana, 解深密), 即它的言外之意, 如“一切法无自性”的言外之意应该是“一切法以三种意思故无自性”的三无自性说。然而, 有些人把经文的意思仅依字面理解而堕入虚无论中, 破坏三性说。他们也因此丧失智慧, 失去广大无量善法[21]。

PŚPP 可能是基于瑜伽行派对般若经典这样的理解而重新编纂出来的。所以编纂 *PŚPP* 动机之一就是为了表明作为佛说的《般若经》并不是主张虚无论的经典。

本节所论述的三分说虽然在 §3 以后就再没有明确提到, 但其思想在本经各处都有反映, 特别是 §10、§12、§20、§21、§22 等各节中明显是以三分说作为前提而进行论述的。

§3 继续阐述本经对“一切法不生”教义的解释。

§4 对与本经立场对立的六种思想进行批判。其中, 第六种思想与前面 §2 有关联, 值得特别注意。具体内容如下:

> yo ’pi subhūte evaṃ vaded yā rūpasya niḥsvabhāvatā bhagavatā deśitānutpādo ’nirodha ādiśāntatā prakṛtiparinirvṛtatā sarvā sā deśanā nirabhisaṃdhikā nirabhiprāyā yathārutam eva jñeyeti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ

[21] Cf. *SNS* Chap. 7, esp.§20(77-78).

> mithyādṛṣṭikaṃ vadāmi ||
> 须菩提！若有人这样说：“虽然世尊说‘色无自性, 不生不灭, 本来寂静, 自性涅槃’, 但这些言教并非密语, 也不是别有意趣的教理, 仅依字面理解即可。”我把这样说的人称为外道中的外道, 是属于凡夫分位上的邪见者[22]。

这里 *PŚPP* 作为佛说而引用的“色无自性, 不生不灭, 本来寂静, 自性涅槃”的经文, 是《解深密经》第 7 章对《二万五千颂》系统的《般若经》教义所作的简单归纳[23],《解深密经》之后, 此经文常常作为代表《般若经》教义而被瑜伽行唯识派文献所采用[24]。

对于《般若经》这样的经文, 在瑜伽行派和 *PŚPP* 看来, 是另有密意的不了义说。所以, 在上面的这个引文中, *PŚPP* 特别批判那些主张仅依字面 (yathārutam eva) 意思理解经文的异说。在这个异说中, 值得注意的是“非密语 (nirabhisaṃdhika)、非别有意趣 (nirabhiprāya)”的概念。因为这种概念让我们想起由《解深密经》第 7 章发展而来的瑜伽行派“四种密语 (abhisaṃdhi)、四种意趣 (abhiprāya)”之说。

所谓四种密语、四种意趣是对包括《般若经》在内含有言外秘密意趣的所有传统佛语所作的分类, 这是以瑜伽行派所理解的佛教立场试图对每部经典给予合理的解释。四种密语分别是令入密语 (avatāraṇa-abhisaṃdhi)、相密语 (lakṣaṇa- abhisaṃdhi)、对治密语 (pratipakṣa-abhisaṃdhi)、转变密语 (pariṇāmanā-abhisaṃdhi)；四种意趣分别是平等意趣 (samatā-abhiprāya)、别时意趣 (kālāntara-abhiprāya)、别义意趣 (arthāntara-abhiprāya)、补特伽罗意乐意趣

[22] 6.12-7.2.

[23] Cf. Hakamaya [1994: 14-15].

[24] Cf. *SNS* 66.23-27, T.16, 693c28-29 etc.; *MSA* 68.1-2, T.31, 615a13-19; *AS(G)* 35.15-18, *AS(P)* 84.11-16, T.31, 687c29-688a6; *MS(L)* 40.15-20, 40.35-41.5, *MS(N)* [1982: *92.17-23, 93.11-18*], T.31, 141a1-3, 13-16.

(pudgalāśaya-abhiprāya)。这在 *MSA*(第 12 章第 16-18 偈)、*AS*(决抉分中法品 Dharmaviniścaya)[25]、*MS*(第 2 章第 31AB 节) 等三论典中均有论述, 其中前二论的注释书 *MSA* 世亲注和 *ASBh*(汉传的作者是狮子觉, 藏传的作者是胜子) 把《般若经》“色无自性……”的经文作为具有相密语和别义意趣的教义进行了重新解释。*ASBh* 的这部分内容抄录自 *MSA* 世亲注, 所以我们把后者的对应部分引述如下。

> lakṣaṇābhisaṃdhis triṣu parikalpitādisvabhāveṣu draṣṭavyo niḥsvabhāvānutpannādisarvadharmadeśanāt | arthāntarābhiprāyo yad āha | niḥsvabhāvāḥ sarvadharmā anutpannā ity evamādi ayathārutārthatvāt |
> 相密语应看成是关于遍计等三性〔的密语〕。所说“一切法无自性、不生”等〔经文中有三性, 即含有三相的密语〕故。别义意趣是说“一切法无自性、不生”等〔另有意趣〕, 所以并不是〔仅限于〕字面的意思[26]。

由此可以看出, *PŚPP* 是以这个相密语和别义意趣作为前提, 针对反对论者的异说相应地使用了“非密语 (nirabhisaṃdhika)、非别有意趣 (nirabhiprāya)”这样的说法。也就是说, *PŚPP* 是在 *MSA* 世亲注 (或 *ASBh*) 的基础上提出反对论者的异说, 然后有针对性地批判相关异说, 重新强调《般若经》经文不可仅依字面理解, 并以佛说的权威性进行论述。

§5 从某观点来说五蕴是有 (asti)。

§6-7 说明以“无所得之认识”而出离三乘。其中 §6 讲述关于二乘的出离, §7 讲述关于大乘的出离。

§8 关于未遍知五蕴的菩萨特征 (aparijñāta-liṅga) 和已遍知五蕴的菩萨特征 (parijñāta-liṅga)。

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[25] *AS(G)* 35.21-24, *AS(P)* 84.20-85.2, T.31, 688a9-15.

[26] *MSA* 82.16-17, 83.2-3, T.31, 620b29-c2. Cf. *ASBh* 115.4-6, 14-15; T.31, 752b2-3,16-17.

§9 说明三种心种子 (cittabīja) 及应生起三种心。

§10 讲述关于不知真实 (atattvajña) 的菩萨和了知真实 (tattvajña) 的菩萨。

§11 讲述菩萨以等持心胜解五蕴时, 如果面对五蕴其心动摇即是恶胜解 (duradhimokṣa) 菩萨, 其心不动就是善胜解 (svadhimokṣa) 菩萨。

这里的“胜解 (adhimokṣa)”是指禅修中的特定方法, 例如修白骨观时, 所观想对象的影像在心中历历显现, 变成映像化。相反, 在心中想象、映像化出来的东西被消去时, 即是“遣除 (vibhāvanā)”[27]的意思。胜解与遣除的概念在《瑜伽师地论 (*Yogācārabhūmi*)》《解深密经》第 8 章等瑜伽行派文献中讲修道论时经常提到。本经关于“胜解”的概念, 在后面的 §15、§20 中有较为深入的讨论。关于“遣除”的概念, 在 §12.4、§15 中也有相关的讨论。

§12 以 5 颂说明菩萨到达无上正等菩提的修行历程。

§13 讲述菩萨对于五蕴应遍知、断除贪欲 (rāga)、嗔恚 (dveṣa)、愚痴 (moha)、慢 (māna)、邪见 (dṛṣṭi)、疑惑 (vimati) 六烦恼。断除这些烦恼后, 就能对五蕴自性无所得而出离无上正等菩提。

§14 讲述菩萨探究五蕴进行说法时的错误方法和正确方法。

§15 讲述对于禅修中所胜解的五蕴, 有错误教化 (avavāda) 的菩萨和正确教化的菩萨。这里对胜解的分析在 *PŚPP* 中是值得特别关注的地方。

关于胜解的概念, 本节以胜解对象 (adhimokṣya) 和所胜解之物 (adhimokṣa) 两种形式进行考察。例如瑜伽行者以存在于外界而被知觉的白骨实物为依据, 在心中形成了一种白骨影像的胜解。其实, 这是 *PŚPP* 把相当于传统法相宗所说的“本质 (*bimba)”和“影像 (pratibimba)”的概念, 以胜解对象 (adhimokṣya) 和所胜解之物 (adhimokṣa) 这

[27]参见 Schmithausen [1982: 65(f.n.33), 67(f.n.45a)]。

样独特的术语来表达, 然后论述这两者并不能各自独立存在。如 *PŚPP* 指出“须菩提！其实作为胜解对象的色和作为被胜解的色并不是因为其各有特性而独立存在 (na hi subhūte adhimokṣyarūpam adhimokṣarūpāt pṛthaglakṣaṇaṃ vidyate)”[28], 并以四种事例进行考察。若能认识到它们之间这种存在关系, 菩萨不仅遣除 (vibhāvayati) 了对胜解对象之色的念想 (adhimokṣyarūpasaṃjñā), 同时也遣除了对被胜解之色的念想 (adhimokṣarūpasaṃjñā), 因为遣除了对色的这两种念想, 所以菩萨对一切色无所得, 从而速证无上正等菩提。最后强调, 如果菩萨关于色蕴能如此教化, 那么他就是一位正确的教化者。对于色蕴作了如上论述后, 其余四蕴也以同样的形式进行了论说。

以上所介绍的本节要略中, 值得特别注意的是其中所提到的四种事例。这四种事例在瑜伽行派《摄大乘论 (*MS*)》第 2 章第 14AB 节及第 8 章第 20 节[29]、《三性论 (*TS*)》第 35 偈[30]、*ASBh*[31]、《成唯识论 (*Si*)》[32]等论典中, 经常作为证明唯识无境的根据被列举出来。这些论典所说的四种事例与本节的内容基本一致 (*MS* 2.12A 指出这四种事例是“世尊说”, 但经典出处不明。事实上很可能是 *MS* 最先提出[33])。

关于四种事例, 瑜伽行派论书与 *PŚPP* 所说的内容介绍以及两者之间的比较, 由于较为繁琐, 这里就不作深入的考察。*PŚPP* 提到的四种事例主要为了说明胜解对象不

[28] 26.9-27.1. 藏译各版本有关此处 adhimokṣya 和 adhimokṣa 的使用相当混乱。

[29] *MS(L)* 30.16-31.25, 78.30-79.20, *MS(N)* [1982: *70.13-73.8*, 1987: *98.15-99.13*] T.31, 139a12-25, 148a29-b12. Cf. Lamotte [1973: Tome 2, 104-107, 250-252], Nagao [1982: 315-322, 1987: 282-287].

[30] *TS* 129.1-2.

[31] *ASBh* 41.22-42.15, T.31, 715b13-c1.

[32] *Si* T.31,39a8-22.

[33] 《成唯识论述记》(T.43, 488c9) 认为四种事例出自《阿毘达磨经》, 参见 Nagao [1982: 319(n.1)]。

能独自存在, 而瑜伽行派论书则以四种事例来证明唯识无境。然而, 即便如此, *PŚPP* 未涉及唯识说和阿赖耶识说也颇令人费解。

应该特别指出的是, *PŚPP* 的藏译本虽然整体上比较好, 但据我们所参看的至少五种藏译版本, 特别是 §15 有不少译文存在值得商榷和怀疑的地方。例如 adhimokṣya(mos par bya ba) 与 adhimokṣa(mos pa) 这两个词经常随意交替使用 (梵文本也同样存在这种难以辨别的混乱), 还有解说四种事例部分也较为混乱, 且晦涩难懂。其原因不能单纯归结于藏译本在传承过程中可能发生的抄写错误, 是否还有可能是因为翻译者本来就不具备瑜伽论书中所讲的四种事例的知识所致。对于本节的藏译存在着这种混乱我们未能从德格、那塘、北京等版本中得到澄清和支持, 所以只能根据文脉或义理进行了一些订正。

§16 把慈 (maitrī)、悲 (karuṇā)、喜 (muditā)、捨 (upekṣā) 各分为五种, 并说明应修习四无量。

§17 把六波罗蜜各分为五种, 并强调应修习六波罗蜜。

§18 对善知识的亲近 (kalyāṇamitrasevā) 分为五种, 并强调应努力修习。

§19 对如来的供养 (tathāgatapūjā) 分为五种, 并强调应精进修习。

§20 讲述为了完成布施波罗蜜不应修有相布施 (sanimittaṃ dānaṃ), 而应修习无相布施 (asanimittaṃ dānaṃ)。这里讲述了布施的胜解, §15 所说的胜解对象 (adhimokṣya) 和所胜解之物 (adhimokṣa) 的概念重新出现, 即菩萨胜解布施时, 作为胜解对象的布施物和作为被胜解出来的布施物若有所得, 那是修习有相布施；相反, 胜解布施时, 对作为胜解对象的布施物和作为被胜解出来的布施物, 以 svabhāva-anupalambha、tathābhāva-anupalambha、prakṛty-anupalambha 三种不可得进行布施, 才是无相布施。这里所说的三种不可得与三分说有非常明显的关系。

此外, 本节的梵文本以及藏译本只讲了布施波罗蜜的修习, 并没有涉及持戒等五波罗蜜的说明。而汉译本则以同样的句式对每个波罗蜜进行了反复说明, 这可能是由汉译者自行加入的。

§21 讲空 (śūnyatā)、无相 (ānimitta/ animitta)、无愿 (apraṇihita) 三种三昧。这里值得注意的是在空三昧和无相三昧的说明中, 提到了 abhāva-śūnyatā、tathābhāva- śūnyatā、prakṛti-śūnyatā 三种空性。把空性与三性说联系起来, 并分为三种, 这是瑜伽行派的特征, 在 *MSA* 第 14 章第 34 偈、《中边分别论 (*MAV*)》第 3 章第 7 偈 ab、*AS*、*Si* 等论典中都有论述[34]。特别是 *MSA* 把三三昧中的空三昧解释成三种空性, 无论是从文章脉络还是所用词汇与 *PŚPP* 都极为相近。

§22 解说由无常性 (anityatā)、苦性 (duḥkhatā)、无我性 (anātmatā)、涅槃寂静性 (nirvāṇaśāntatā) 构成的四法摄颂 (dharma-uddāna) 或四法印 (dharma-mudrā)。前节中的 abhāva、tathābhāva、prakṛti 三词也被使用于无我性和涅槃寂静性的说明中, 可见与前节有密切的关系。本节大概也是以三分说为前提而进行论述。

§23 一般性的结语。

4.3 成立时期与写本传承

如上所述, *PŚPP* 是在瑜伽行派思想直接影响下, 基于无著、世亲的 *MSA*、*MAV*、*MS* 等论书编纂而成的《般若经》。从《般若经》的经典史观来看, *PŚPP* 可以说是为了适应瑜伽行派隆盛的时代变化而经过改良的《般若经》。即便如此, 本经却对唯识说和阿赖耶识说完全没有言及, 这可能是有意表示本经与瑜伽行派之间有一定的距离。

假如 *PŚPP* 是在瑜伽论书的基础上编纂而成的推断成

[34] *MSA*, 94.25-95.4, T.31, 625c14-19; *MAV*, 39.9-13, T.31, 469a17, 25-29; *AS(L)*247.22-24, *AS(P)* 40.16-18, T.31, 675a28-b1; *ASBh* 52.1-5, T.31, 720c26-721a1; *Si* T.31, 47b9-12.

立的话, 那么其成立时代可以推定为在无著、世亲 (大概 4 世纪后半叶到 5 世纪前半叶) 之后, 下限年代如前面指出, 无性的 *MSAṬ* 中提到 *PŚPP* 便是一个有力的线索。关于无性所处的年代, 现在还不能确定, 但从他的另一部著作《摄大乘论释 (*MSU*)》由玄奘法师 (A.D. 602?-664) 译为汉文 (T. No. 1598) 的时间来看, 最迟不会晚于 7 世纪末。

关于 *PŚPP* 的梵文本、藏译本、汉译本的传承年代略示如下：

藏译本翻译于 9 世纪前半叶
汉译本翻译于 11 世纪前半叶
梵文本书写于 11 世纪后半叶

从传承年代来看, 藏译本最早, 一般来说应该最能反映出古老梵文原典的样貌, 而我们现在所见到的梵文写本的时代较晚。当然, 经典的实际传承状况不是那么单纯的事情, 虽然现存的 *PŚPP* 三个传本大概内容基本一致, 但如果仔细分析比较的话, 有不少地方存在传承相异的痕迹。尤其是汉译本, 其翻译的精确度和可信度尚存疑问, 所以研究和引用时不得不慎重（如 §20 六波罗蜜的解说）。另外, 还存在汉译本和藏译本显示相同的理解, 但却与梵文本的理解相异的例子, 甚至藏译本与梵文本进行比较时, 后者在某些地方似乎反而保存着更为古老的形态, 由此看来, 虽然相对来说藏译本时间较早, 也较为完整, 但也不能因此就说它保留了最古老的传承, 其翻译也未必全是正确的 (如 §15)。

从以上情况来看, *PŚPP* 的传承过程, 跟其他佛教文本一样绝不是单线的流传, 情况可能比较复杂, 犹如系统树一样有很多的分枝, 现存的梵文本、藏译本、汉译本在这棵系统树上处于什么样的位置, 单从这三个文本来推测还很难作出定论。

5 编辑方针

5.1 梵文文本

在对梵文本的校订过程中, 我们尽可能地尊重梵文写本的固有读法, 虽然与藏、汉译本进行了较为仔细的对照比较, 但最小限度地依据藏、汉译本所作的修改。

根据经文内容我们把全经分为 23 节, 如有需要在一节下面再作细分。梵语的连声法, 沿用古典语法规则处理[35], 与写本不同的地方就不作一一标注。特别是 rupa→rūpa 的订正, 由于数量太多, 也略而不标。另外, 对文章句子的划分 (daṇḍa) 由校订者的判断作出, 与写本有异的地方也不作特别标注。写本所有的读法可参见后面所附的转写本（Diplomatic Transcription）

此外, 由于藏译本 §15 中有不少疑问, 因此校订梵文本时, 有时采用与藏译诸本不同的读法, 对这种情况在脚注中添加了藏译诸本 (Cf. ... D N P Ph S) 读法的注释, 以引起读者注意。梵文本有缺失部分, 都作了梵文还原补充, 并以斜体表示。

5.2 藏译文本

同梵文本一样全经分为 23 节, 在各节的开头标有德格、那塘、北京等各版本的位置。简略号不作特别的标记。节、句、文的划分 (shad) 由校订者的判断作出, 各版本之间的差异不作特别的标注。

本书所录的藏译校订本对所有经过修改订正过的地方都在脚注中作了明示。

[35]但也有例外, 如 subhūti 的 vocative, 就不适用于连声法。Cf. *AD-hŚPP*(lxi, f.n.66).

5.3 汉译文本

汉译本也同样划分为 23 节, 在各节的开头部分标出其在高丽版大藏经和大正大藏经的相应位置。同时, 两藏经用字有异的地方, 在脚注中也略作标注。在前面 3.3 中提到的汉译本 §2 与 §12 出现相互错位问题, 本校订本已作了修正。标点符号根据校订者的判断加入。

序　文

1　はじめに

『五百頌般若経 (*Pañcaśatikā Prajñāpāramitā*)』(*PŚPP* と略す) はこれまでほとんど注目されることがなかった大乗経典である。大乗経典のなかでも特に重要な位置を占める般若経文献の一つでありながら、これまでのところ本経に対してはインド撰述の註釈書が作られた形跡も確認されず、インドの論師による言及もアスヴァバーヴァ(Asvabhāva, 無性) による『大乗荘厳経論註 (*MSAṬ*)』が知られるにすぎない。また本経の漢訳は 11 世紀前半と比較的遅いこともあって、東アジア仏教圏でも特に注目された形跡もないようである。現代の仏教研究においても、従来チベット訳と一本の漢訳のみでしか知りえなかった本経に対する言及は非常に少ない。

しかし以上のことはこのテキストが持つ固有の価値を損ねるものではない。*PŚPP* は古代インドにおいて瑜伽行唯識派 (瑜伽行派と略す) の初期思想が形成された後に編纂されたと考えられるものであり、同派の影響をあからさまに表白した『般若経』として異彩を放つ。したがってここにそのサンスクリット原典を公開することは、*PŚPP* 自体の研究にとって大きな進展をもたらすことはいうまでもなく、さらに『般若経』ないし大乗経典の史的展開を解明する上でも有益であろうし、また瑜伽行派に関連する新たなサンスクリット文献を提供するという点からも意義をもつだろう。

本書は現在確認されるかぎりでは唯一の写本にもとづく世界初の *PŚPP* のサンスクリット校訂本である。その公刊にあたって多大な便宜をはかっていただいた中国蔵学研究中心 (China Tibetology Research Center) にまずは深謝したい。特に Dramdul 教授 (中国蔵学研究中心) に

は格別のご配慮とご指導をいただいたことをお礼申し上げる。またサンスクリット写本の解読と校訂については、桂紹隆名誉教授 (広島大学)、苫米地等流博士 (人文情報学研究所)、加納和雄准教授 (高野山大学) に特に懇切丁寧なご教示を賜った。さらに若原雄昭教授 (龍谷大学)、斉藤明教授 (東京大学)、Diwakar Nath Acharya 准教授 (京都大学)、Anne MacDonald 博士（Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences, Vienna）、松田和信教授 (佛教大学) 等の諸先生にも貴重なお教えをいただいた。また、本序文は主に藤田が日本語で作成したが、その英訳については Dylan Luers Toda 氏にお世話になった。桂教授には序文の内容および英訳についても懇切かつ貴重なご教示をいただいた。褚俊杰博士（Leipzig University）にはテキストのレイアウト等についてご助力をいただいた。本書を世に送り出すことができたのはひとえにこれらの諸先生のおかげである。ここに記して甚深の謝意を表したい。もっとも、本書に誤りなどがあるとすれば、その責任はすべて校訂者にあることはいうまでもない。

李学竹 2015 年 7 月 藤田祥道

(北京) (京都)

2 従来の研究

PŚPP に対するこれまでの研究は上記のようにごくわずかなものに限られる。Conze [1973: 108-121] は本経のチベット訳からの英訳である。*PŚPP* の内容を知る上で今も有益であるが、本経の最大の特徴である瑜伽行派との密接な関係について言及するには至らず、また本経の漢訳に『佛説開覺自性般若波羅蜜多經』(『開覚自性』と略) のあることが見落とされている。Conze はその後般若経文献群に対する概説書である Conze [1978] を発表し、その中でも *PŚPP* についてごく短い書誌学的情報を記しているが[36]、特に新たな記述はない。

[36]Conze [1978: 60]. なお同書 pp.10, 20 には文献番号 No. 12 の **Nāgaśrīparipṛcchā* を指して「五百頌般若」((a Perfect Wisdom) in 500 Lines / *Pañcaśatikā*) と称している箇所があるが、その根拠は不明である。**Nāgaśrīparipṛcchā* は宋翔公訳『佛説濡首菩薩無上清淨分衛經』(T. No. 234, vol.8, 740a-748c) と唐玄奘訳『大般若經第八會那伽室利分』(T. No. 220, vol.7, 974c-979b) の漢訳二本にのみ残る般若経典であるが、その内容は *PŚPP* と全く異なる。また Conze [1978] は p.60 で *PŚPP* を文献番号 No. 7a として紹介するさいには漢訳の存在を示さず、他方 p.75 の文献番号 No. 12, **Nāgaśrīparipṛcchā* の項では同経を「五百頌般若」と称することもない。これらのことからすれば先の pp.10, 20 の記述はまったく不可解というほかない。なお、『法苑珠林』(T. No. 2122, vol.53, 1024c17-18)、『開元釋教錄』(T. No. 2154, vol.55, 594b23-24)、『貞元新定釋教目錄』(T. No. 2157, vol.55.910c4-6) はいずれも『大般若經第八會那伽室利分』の分量を「四百頌」と記す。つまり **Nāgaśrīparipṛcchā* についてはむしろ「四百頌」とみなす伝統があった。ところで *Mvy* 1373 は *Prajñāpāramitā Pañcaśatikā* (=*Shes rab kyi pha rol tu phyin pa lnga brgya pa*) の経名を記すものであるが、編纂者の榊はその漢訳として誤って『佛説濡首菩薩無上清淨分衛經』を挙げる。Conze [1978: 10, 20] の不可解な記述はこの *Mvy* の誤記に由来するものであろうか。ともかく *PŚPP* に対する漢訳は『開覚自性』のみである。

Fujita [1995][1996] は *PŚPP* が瑜伽行派の強い影響下に編纂されたものであることを指摘するとともに、あらためてチベット訳と『開覚自性』にもとづいて和訳を試みたものである。また Fujita [1998: 51] は、故長尾雅人先生からご教示を頂いたこととして、*MSAṬ* に *PŚPP* が言及されていることを報告している (この点については 4.1 に触れる)。

3 資 料

3.1 サンスクリット写本

PŚPP のサンスクリット文を伝える写本は現在のところ一本のみである。これは帰敬文と一頌によって構成される冒頭部分と末尾の奥書との間に合計 10 種の般若経関連のサンスクリットテキストを書写したものであり、*PŚPP* はその第 9 番目に収録される。この写本にはまた第 7 番目のテキストとして『理趣経 (百五十頌般若経)』が収録されており、その校訂本 (*ADhŚPP*) が苫米地等流博士によって 2009 年に STTAR 第 5 巻として刊行されている。同校訂本は当該写本に関する書誌的情報について現在知りうる限りの情報を網羅しており[37]、この点でも *PŚPP* の校訂にとって不可欠の参考資料となっている。したがって当該写本の詳細については *ADhŚPP* の解説にゆずり、ここでは博士によるご報告をもとに最小限触れておくべき点のみを記すにとどめたい。

出 所 当該写本はチベット自治区のラサにあるノルブリンカ宮 (ダライラマ法王の夏の離宮) に所蔵されて

[37] *ADhŚPP* xxiv-xxxii. その他、Tomabechi [2009a] を参照。

いたサンスクリット本コレクションのうちの一本である。その存在は羅炤 (Luo Zhao) 教授による『西蔵自治区現存梵文写本目録』(Luo Zhao Catalogue, 1985) によって初めて世に知らされた[38]。同目録に収録された写本のうち貝葉のものについては 1987 年にマイクロフィルムに撮影され、その 1 セットが中国蔵学研究中心に保管された。

2007 年 5 月、北京を訪れた苫米地博士は、同目録をもとに中国蔵学研究中心図書館を調査し、マイクロフィルムから複製された当該写本の紙焼き写真の存在を確認された。博士の *ADhŚPP* はこの紙焼き写真のうちの『理趣経』部分を用いたものである。このたびわれわれが参照したのも、中国蔵学研究中心に保管された当該写本の複製の *PŚPP* 部分である。

概　要　苫米地博士によれば当該写本は次のようなものである。

- 写本の素材は貝葉である。本来は 61 枚からなっていたが、うち fols.12, 18 の 2 枚が欠損しており、現存しているのは 59 枚である。大きさは横 55cm× 縦 5.2cm。二つの紐穴が穿たれている。
- 書写は単一人物による。貝葉の表裏に 5 行づつ、1 行約 108 文字で書写されている。文字は中世インドのパーラ朝中・後期 (11-12 世紀) の書体で、Proto-Lantsha/Rañjanā とでも言うべきものである[39]。
- 書写年代については写本末尾の奥書にパーラ朝の

[38]但しこの手書きの目録は現在もなお未出版である。同目録作成の経緯については羅炤氏自身によって報告されている (Luo [2009])。

[39]*ADhŚPP* xxxii にある写本のサンプル写真を参照。

シューラパーラ (Śūrapāla) 王の治世第 3 年に書写された旨が記されていることから、1077 年ごろと推定される。

- 写本に収録された文献は上記のように 10 点であり、いずれも般若経に関連する比較的短い文献がその分量に従って短編から長編へと順次収録される。目下の *PŚPP* は第 9 番目のテキストとして収められ、写本の 26 枚目表 5 行目 (26a5) から 38 枚目裏 5 行目 (38b5) にわたって書写される。その末尾には本経の経題が次のように記載されている。

  Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pañcaśatikā

経題については後に考察する。

3.2 チベット訳

PŚPP のチベット訳はチベット仏教の前伝期 (bstan pa snga dar) に翻訳された。チベット大蔵経の仏説部 (bKa' 'gyur) に収められた本経チベット訳の末尾には「決定訳語によって訂正され、確定された」という奥付が記されていることから[40]、9 世紀前半に行われたチベット語訳仏典の改訂作業よりも前の翻訳であることがわかる。同じく 9 世紀前半に成立したチベット最古の仏典翻訳目録『ヘンカルマ/デンカルマ (*lHan dkar ma / lDan dkar ma*) 目録』にも本経の名は記載されている (Lalou [1953: 319(No.8)])。

翻訳者は不明である。本経チベット訳の奥付は上記

[40] skad gsar chad kyis kyang bcos nas gtan la phab pa || D 120b7, P 161b2; ... phab pa'o || Ph 222b1, S 205b6; om. N.

のように改訂を行った旨の一文のみがあり、チベット訳者の名は記されていない。また、しばしば訳出仏典の翻訳者に言及するプトゥン (Bu ston rin chen grub,1290-1364年) 著『仏教史 (*Chos 'byung*)』の目録部にも本経の翻訳者に関する記述はない (Nishioka [1980: 69(No. 112)]) 。

本書に収録の *PŚPP* チベット訳校訂テキストを作成するにあたっては、デルゲ、ナルタン、北京の 3 種の木版本とプダク、トクパレスの 2 種の写本を用いた[41]。以下、それらのチベット訳に示された経題と、各本における本経の収録箇所をまとめて示しておきたい。

***'Phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa* (*Āryapañcaśatikā Prajñāpāramitā)**

D sDe dge No.15, *Shes rab sna tshogs, Ka* 104a1-120b7

(*The sDe-dge mTshal-par bka'-'gyur: a facsimile edition of the 18th century redaction of Situ Chos-kyi 'byun-gnas prepared under the direction of H.H. the 16th rGyal-dban Karma-pa*, Delhi: Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976-1979);

N sNar thang No. 16, *Shes khri sna tshogs, Ka* 169b7-196b5

(*Narthang Kanjur: edited by Lokesh Chandra from the collection of Raghu Vira*, Śata-Piṭaka Series vol. 534, New Delhi: International Academy of Indian Culture, 1998);

P Peking No. 738, *Sher Phyin, Tsi* 143a2-161b2

[41] さらにこの他、各種の木版本を照合した Zh 34, 279-326 も利用した。

(*The Tibetan Tripitaka. Peking Edition — kept in the Library of the Otani University, Kyoto —, Reprinted under the Supervision of the Otani University, Kyoto*, Tokyo-Kyoto: Tibetan Tripitaka Research Institute, 1955-1961);

Ph Phug brag No. 16, *Shes phyin sna tshogs, lNga brgya* 197αa1-b7, 197βa1-222b1

(Microfiche edition, "LMpj016, 841 33D-38A," New York: Institute for Advanced Studies of World Religions; see Eimer [1993:5]) ;

S sTog No. 18, *Sras sna tshogs, Ka* 180a2-205b6

(*The Tog Palace Manuscript of the Tibetan Kanjur*, Leh: Smanrtsis Shesrig Dpemzod, 1975-80; see Skorupski [1985: 77-78]).

本経のチベット訳はおおむね良好であるが、特に §15 に関しては問題がある。この点については下記 4.2 および 5.2 で触れる。

3.3 漢 訳

PŚPP の漢訳は次の一本のみである。

佛說開覺自性般若波羅蜜多經 (四巻)

K No. 1485, vol.41, 242c-257c

(高麗大蔵経, 李瑄根編著, 東国大学校, Seoul, 1976);

T. No. 260 vol.8, 854c-864b

(大正新脩大蔵経, 高楠順次郎·渡辺海旭編, 東京, 大正新脩大蔵経出版会, 1924).

本経は宋代に惟淨・法護等によって漢訳された。大中祥符 4 年 (1011 年) から景祐 3 年 (1036 年) の間に呂夷簡等によって編修された『景祐新修法寶錄』の卷 10 および総録によれば、本漢訳は中インドからもたらされた梵本にもとづき、明道元年 (1032 年)12 月より同 2 年 (1033 年)4 月までに翻訳された[42]。

翻訳は良好とはいえず、理解できない訳語·訳文を含む。また高麗大蔵経および大正大蔵経に収められた本漢訳については、われわれの分節でいう §2 の一部[43]と §12 の一部[44]が相互に入れ替わる錯簡がある。この錯簡は、大正大蔵経の底本となった高麗大蔵経によれば、卷第一の第五張と卷第二の第五張が交互に入れ替わるという単純なミスによるものであることがわかる。本漢訳の高麗版は各卷末の「甲辰歲高麗國大藏都監奉勅彫造」という刊記から 1244 年に版刻されたことが知られ、したがって漢訳テキストの錯簡は遅くとも同年には存在していた。経典の内容に注意すれば容易に気づきそうなこの単純な錯簡が今に至るまで訂正されなかったことは、本漢訳がこれまで丹念に読まれてこなかったことを物語るだろうか。

[42]『景祐新修法寶錄』卷 10 は『開覚自性』の翻訳に関する記事に充てられるが、そのなかで、「上一部中天竺梵本所出。……自明道元年十二月起譯佛說開覺自性般若波羅蜜多經一部四卷至今年四月譯成」(Zh 73, 552b-c) という記事が見られる。また同目録の総録には、第 10 卷を要約して「明道元年十二月起譯至二年四月譯成, 大乘經一部四卷, 進經表一首」(ibid.,593a-b) と記す。

[43]K 243a1-23, T. 854c12-855a6.

[44]K 247a1-23, T. 857b17-c8.

4 *PŚPP* の解説

4.1 経題について

PŚPP の諸語テキストには以上のようにそれぞれに異なった経題が伝承される。チベット訳の **Āryapañcaśatikā Prajñāpāramitā* という簡潔な経題[45]に対して、サンスクリット写本に伝わる経題 *Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pañcaśatikā* には、本経の思想的特徴を端的に表現する svabhāvapraveśikā(自性に悟入する) という修飾語が付く。概して『般若経』が諸法の空･無自性を強調するのに対して、本経はこれに加えて (究極的な) 自性への悟入を説くものであることを示していると理解できよう。じっさい、*PŚPP* は次下に紹介するように瑜伽行派でいう円成実性に相当する「実存在 sadbhāva」を説いており、そのように特徴付けるにふさわしい内容を備えている。漢訳の経題『佛說開覺自性般若波羅蜜多經』も、本経が自性を開覚することを説く、あるいは開覚の自性を説く般若経である旨を表現したものとみなせる。ただし「開覚」に相当するサンスクリット語が何であるかは確定できない[46]。

さらにこの件に関連して注目すべき資料として、先に言及したアスヴァバーヴァの *MSAṬ* がある。『大乗荘厳経論 (*MSA*)』の第 9 章菩提品第 79 偈に対するヴァスバンドゥ註 (bhāṣya) を註釈するにあたって、アスヴァバーヴァは次のように述べる。

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[45] なお註 36 で触れたように、*Mvy* 1373 には *Prajñāpāramitā Pañcaśatikā* の経題とそのチベット訳 *Shes rab kyi pha rol tu phyin pa lnga brgya pa* が挙がっている。

[46]「開覚」の語は漢訳本文中に二箇所 (114.22, 115.17; K 251b8, 252a4; T. 860b5, c11)、いずれもわれわれの分節でいえば §15 に出るが、対応のサンスクリット語およびチベット訳は見いだせない。

bsgom pa[47] mi dmigs pa gang yin pa de nyid bsgom pa dam pa yin zhes bya ba ni gang gi tshe kun brtags pa gzung ba dang 'dzin pa dang ngar 'dzin pa dang nga yir 'dzin pa thams cad dang | rnam par rtog pa thams cad dang bral ba bsgom pa ste | sa dang po thob[48] nas bzung ste mthar thug pa'i bar gyi lam bsgom pa de ni sgom pa[49] dam pa zhes bya'o || don 'di nyid ni ***Don gyi ngo bo nyid yongs su gcod***[50] ***par byed pa 'phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa*** las blta bar bya'o ||

修習を認識しないこと、それこそが最高の修習である (saiva paramā bhāvanā yo bhāvanāyā anupalambhaḥ)[51]とは。所取・能取や我執・我所執といったすべての所分別 (*parikalpita) とすべての分別 (*vikalpa) を離れることを修習し、初地を得て、ないし究竟に到るまでの道を修習する時、それが最高の修習と言われる。この同じ意味は**『対象の自性を判断する〔ことを説く〕聖五百頌般若 (経) (*Arthasvabhāvaparicchedikāryapañcaśatikā Prajñāpāramitā)**』において見られるべきである[52]。

下線部のヴァスバンドゥ註を註釈する中で、太字部分のように『五百頌般若経』が言及されるのである。このうち「対象の自性を判断する (*don gyi ngo bo nyid yongs su gcod par byed pa, *Arthasvabhāvaparicchedikā*)」の語に

[47] pa'i P
[48] thob pa D
[49] pa'i D
[50] gtod P
[51] *MSA* 48.20
[52] *MSAṬ* D 65a6-b1; P 84a5-8. Cf. Fujita [1998: 51].

ついては経題の一部と理解したが、アスヴァバーヴァが独自に経に付与した修飾語であった可能性も排除されない。いずれにせよ、この修飾語の意味するところは先の Svabhāvapraveśikā や「開覚自性」と同じ理解の方向を示すものと考えられる。pariccheda は、知覚された対象について判断を下すことを意味するからである[53]。

このように、*MSAṬ* においても『五百頌般若経』は自性を判断することを説く経典とみなされる。ただし *MSAṬ* には具体的な経文が引用されているわけではないから、ここでいう『五百頌般若経』がどのような内容のものであったかは知るよしもない。アスヴァバーヴァの言及した経典が現在われわれの眼にする *PŚPP* と多少なりとも異なっていたことは当然考えられるだろう。とはいえ、古代インドに『五百頌般若経』と称された般若経が *PŚPP* 以外に存在した形跡も知られていないから[54]、*MSAṬ* の言及する『五百頌般若経』が *PŚPP* と全く別の経典であった可能性まで考える必要はないだろう。

なお *MSAṬ* の引用箇所の文脈は、修習を認識しないことが最高の修習であるという本文に関して『五百頌般若経』に言及するものであるから、特に「認識対象の自性を把握・判断する」という本経の特質を強調する必要はない。むしろここで『五百頌般若経』に求められているのは、非認識を強調する『般若経』一般の側面である。もっともそうした側面は *PŚPP* にも多分にあり、さまざまな文脈において対象を認識しないことが力説され、その非認識にもとづいて、大乗の出離や無上正等菩提を得ることがしばしば説かれる。そうした内容を説く *PŚPP*

[53] Cf. *MAVṬ* 145.10-11(ad *MAV* Chap.3, v.18ab): arthaparicchedaḥ saṃjñā | arthanimittodgrahaṇātmakatvāt |. なお pariccheda の語義については桂紹隆教授にご教示をいただいた。記して御礼を申し上げます。

[54] 註 36 参照。

の §§7, 12.3, 13, 15 の言説は *MSAṬ* の引用箇所の文脈と完全には一致しないものの、少なくとも親和的といえる。アスヴァバーヴァはヴァスバンドゥ註の言説を保証する経典として、般若経のなかでもより自派の主張に近い『五百頌般若経』に言及したのであろうか。

4.2 内容紹介

PŚPP は上記のようにほとんど注目されることのなかったテキストであるから、その内容の一端を紹介することは無意味ではないだろう。以下、*PŚPP* の内容をその論述順序にしたがって紹介しつつ、あわせて瑜伽行派の思想との関連性や注意すべきテキスト上の問題点についてもふれることにする。

§1 ごく簡潔な序文。

§2 本文の冒頭に三分説を説いて本経の思想的立場を表明する。すなわち、一切法は非存在 (abhāva, dngos po med pa, 無性) と非非存在 (nābhāva, dngos po ngan pa, 假性) と実存在 (sadbhāva, dngos po yod pa, 實性) の三分 (tripari-varta , le'u gsum , 三性) からなる。愚者たちは色 (蘊) についても、受・想・行・識の四蘊と十八界についても、こうした三分を如実に知らないから、大乗はもとより声聞乗や独覚乗においても出離しえない。これに対して賢者たちはこれらを三分として如実に知るから声聞乗･独覚乗はもとより大乗によっても出離できる、と述べるのである (以後本経の論述スタイルは、ある主題についてまず色蘊について述べた後、まったく同じ文章をもって残りの四蘊について論述を繰り返すという形式をとる。十八界にまで言及するのは本節のみである。五蘊について説くことによって一切法に言及していることはいうま

でもない)。

こうした三分説は瑜伽行派でいう遍計所執性 (parikalpita-svabhāva)、依他起性 (paratantra-s.)、円成実性 (pariniṣpanna-s.) からなる三性説に相当する。本経が用いる abhāva, nābhāva, sadbhāva という術語は他に例を見ないが、三性それぞれの存在論的性質を端的に表現したものとみなせる。すなわち遍計所執性は非存在であり、依他起性は存在しないわけではないものであり、円成実性は実存在である。依他起性に対する nābhāva という表現は、円成実性が真実在であるのに対して、それが否定面を内包した存在、仮存在であることを示す。

PŚPP が経のはじめに三分説を説くのは、従来の『般若経』が説いてきた「一切法は無自性である」等の教説を意識したものであろう。§4 でも触れるように、瑜伽行派の根本経典である『解深密経 (*SNS*)』第 7 章によれば、こうした従来の『般若経』の教説は字音どおりに (yathārutam) 理解してはならない未了義説である。たとえば「一切法は無自性である」という経文は、「一切は無い」とみなす虚無論を説くものと誤解される危険性を孕んでいるからである。したがって『般若経』の教説を正しく理解するためには、そこに秘められた言外の意図を正しく解きほぐす (saṃdhinirmocana, 解深密) ことが必要となる。すなわち、「一切法は無自性である」の経文は「一切法は三種の意味で無自性である」という三無自性説を言外に意図していると理解されねばならない。それにもかかわらず、ある者たちは経文の意味を字音どおりにとらえることによって虚無論に陥り、三性すべてを損減する。彼らはそれによって智慧を失い、広大で無量な善法を失うことになるであろう——*SNS* 第 7 章はおよそこのように主張する[55]。

PŚPP はこうした瑜伽行派の般若経理解にもとづいて

[55]Cf. *SNS* Chap. 7, esp.§20(77-78).

あらためて編纂された『般若経』である。したがって *PŚPP* の編纂の動機の一つが、『般若経』が虚無論を説くものではないことを仏説として言明することにあることは疑いない。

本節に示された三分説は §3 以降でふたたび明示的に言及されることはないものの、その思想は本経の各所に反映されている。特に §§10, 12, 20, 21, 22 の各節の論述が三分説を前提としていることは明らかである。

§3 続いて「一切法は不生である」という言説に対する本経の解釈を述べる。

§4 本経に対立する六種の思想を取り上げて批判を行う。それらの中で、先の §2 と関連して特に注意を引くのが第六番目のものである。§4.6 は次のように説く。

> yo 'pi subhūte evaṃ vaded yā rūpasya niḥsvabhāvatā bhagavatā deśitānutpādo 'nirodha ādiśāntatā prakṛtiparinirvṛtatā sarvā sā deśanā nirabhisaṃdhikā nirabhiprāyā yathārutam eva jñeyeti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi ||
> スブーティよ、誰であれ、「世尊は『色は無自性であり、不生であり、不滅であり、本来寂静であり、自性涅槃である』と説かれたが、そうした教説のすべては密語あるものでなく、意趣あるものではないのあって、ただ字音どおりに知られるべきである」と、このように言うならば、私はそうした者を、外道よりも外道であり、凡夫の地位にとどまる者であり、邪見の者である、と言う[56]。

まず *PŚPP* がここで世尊説として引く「色は無自性であり、……自性涅槃である」という経句は、*SNS* 第 7 章

[56] 6.12-7.2.

が『二万五千頌』系の『般若経』の教説を要約したものにほかならない[57]。*SNS* 以降、この経句はしばしば瑜伽行唯識学派の文献で『般若経』の教説を端的に示すものとして取り上げられることになる[58]。

既に §2 の所で述べたように、瑜伽行派および *PŚPP* からすればこうした『般若経』の経句は言外の意図を含んだ未了義説であるから、字音どおりに理解してはならないものである。これに対して、上に引用した §4.6 では、この経句を「ただ字音どおりに (yathārutam eva)」理解すべきであると主張する異論が提起され、それがあらためて否定されるのである。

さてその異論であるが、注目したいのは「密語あるものでなく (nirabhisaṃdhika)、意趣あるものでない (nirabhiprāya)」という言い回しである。というのは、こうした表現は *SNS* 第 7 章よりもむしろ同章の言説を発展させた瑜伽行派の「四種密語 (abhisaṃdhi)・四種意趣 (abhiprāya)」説を想起させるからである。

四種密語・四種意趣説とは、『般若経』を含む従来のすべての仏語に秘められた言外の意図を、令入密語 (avatāraṇa-abhisaṃdhi)・相密語 (lakṣaṇa-a.)・対治密語 (pratipakṣa-a.)・転変密語 (pariṇāmanā-a.) の四種密語と、平等意趣 (samatā-abhiprāya)・別時意趣 (kālāntara-a.)・別義意趣 (arthāntara-a.)・補特伽羅意楽意趣 (pudgalāśaya-a.) の四種意趣に分類した上で、それぞれにふさわしい経典解釈を施して瑜伽行派の立場による仏教理解を提示しようとするものである。これは、*MSA*(第 12 章第 16-18 偈)、*AS*(決択分中法品 Dharmaviniścaya)[59]、*MS*(第 2 章第 31AB

[57] Cf. Hakamaya [1994: 14-15].

[58] Cf. *SNS* 66.23-27, T.16, 693c28-29 etc.; *MSA* 68.1-2, T.31, 615a13-19; *AS(G)* 35.15-18, *AS(P)* 84.11-16, T.31, 687c29-688a6; *MS(L)* 40.15-20, 40.35-41.5, *MS(N)* [1982: *92.17-23, 93.11-18*], T.31, 141a1-3, 13-16.

[59] *AS(G)* 35.21-24, *AS(P)* 84.20-85.2, T.31, 688a9-15.

節) の三論書に説かれるが、このうち前二書それぞれの註釈である *MSA* ヴァスバンドゥ註と *ASBh*(中国伝では獅子覚、チベット伝ではジナプトラの作とされる) には、先の「色は無自性であり」云云の『般若経』の経句があらためて相密語と別義意趣を持った教説として取り上げられる。*ASBh* の文章は *MSA* ヴァスバンドゥ註の引き写しにすぎないから、後者から該当箇所を引用してみよう。

> lakṣaṇābhisaṃdhis triṣu parikalpitādisvabhāveṣu draṣṭavyo niḥsvabhāvānutpannādisarvadharmadeśanāt |
> arthāntarābhiprāyo yad āha | niḥsvabhāvāḥ sarvadharmā anutpannā ity evamādi ayathārutārthatvāt |
> 相密語は、遍計等の三性について〔の密語であると〕見られるべきである。「一切法は無自性であり、不生であり」云云と説かれる〔経句には三性つまり三相の密語がある〕から。
> 別義意趣は、「一切法は無自性であり、不生であり」云云と説かれるもの〔に認められる意趣〕である。〔この経句は〕字音どおりに意味があるものではないから[60]。

PŚPP が対論者による異論のなかで「密語あるものでなく (nirabhisaṃdhika)、意趣あるものでない (nirabhiprāya)」という表現をしているのは、この相密語と別義意趣の記述を前提としていることによると考えられる。つまり *PŚPP* は対論者からの異論を *MSA* ヴァスバンドゥ註 (あるいは *ASBh*) を踏まえた上で構成し、それに対し

[60] *MSA* 82.16-17, 83.2-3, T.31, 620b29-c2. Cf. *ASBh* 115.4-6, 14-15; T.31, 752b2-3,16-17.

てあらためて『般若経』の経句が文字どおりに受け取ってはならないものであることを仏語の権威をもって述べているのである。

§5 五蘊はある観点からすれば有る (asti) ことを説く。

§6-7「認識しないことの認識」によって三乗によって出離することを説く。このうち §6 では二乗の出離について述べ、§7 では大乗の出離について述べる。

§8 菩薩が五蘊について遍知していないことのしるし (aparijñāta-liṅga) と遍知していることのしるし (parijñāta-l.) について説く。

§9 三種の心種子 (cittabīja) を説き、続いて三種の心を起こすべきことを説く。

§10 真実を知らない (atattvajña) 菩薩と真実を知る (tattvajña) 菩薩について説く。

§11 菩薩が心を等持しようとして五蘊を勝解するとき、もし五蘊に対して心が動じるならば彼は悪しき勝解 (duradhimokṣa) の菩薩であるし、心が動じないならばよき勝解 (svadhimokṣa) の菩薩であると述べる。

この場合「勝解 (adhimokṣa)」とは瞑想における特定の技法を指す。すなわちこの文脈における「勝解 (adhimokṣa)」とは、例えば骨鎖などの瞑想対象の形象を心中にありありと思い浮かべること・映像化することを意味し、その反対に、思い浮かべられたり映像化された心中の形象を消去することを「除遣 (vibhāvanā)」という[61]。勝解と除遣の概念は、『瑜伽師地論 (*Yogācārabhūmi*)』や *SNS* 第 8 章といった瑜伽行派の文献において、修道論を説く文脈でしばしば説かれてきたものである。

本経ではこの勝解について、この後 §§15, 20 においてさらに立ち入った議論がなされる。また除遣の概念については §§12.4, 15 に関連の記述が見られる。

§12 無上正等菩提に至るための菩薩の修行を五偈を

[61] Schmithausen [1982: 65(f.n.33), 67(f.n.45a)] 参照。

もって説く。

§13 菩薩が五蘊について貪欲 (rāga)、瞋恚 (dveṣa)、愚痴 (moha)、慢 (māna)、邪見 (dṛṣṭi)、疑惑 (vimati) の六を遍知し断ずべきことを説く。これらを断じて五蘊の自性を認識しないことによって、ないし無上正等菩提において出離すると説く。

§14 菩薩が五蘊を探求して説法するときの誤ったあり方と正しいあり方を説く。

§15 瞑想において勝解される五蘊について誤って教授する (avavāda) 菩薩と正しく教授する菩薩とを説く節で、*PŚPP* のなかでも特に注目すべき内容を持つ。

本節において上述の勝解の概念は、勝解対象 (adhimokṣya) と勝解されたもの (adhimokṣa) という二つのアスペクトとして考察される。この両者は、たとえばヨーガ行者が外界に存在する (ように知覚された) 骨鎖の実物にもとづいて心中にその骨鎖のイメージを勝解する場合を考えると、順次、骨鎖の実物と心中のイメージとに相当する。つまり法相宗の伝統でいう「本質 (*bimba)」と「影像 (pratibimba)」に相当する概念を *PŚPP* は「勝解対象 (adhimokṣya)」と「勝解されたもの (adhimokṣa)」という独自の術語を用いて表現しているのである。

本節はこのように勝解の内容を「勝解対象」と「勝解されたもの」とにいったん区別した上で、この二つが個別に存在しているわけでないことを説いてゆく。そのために *PŚPP* はまず、「スブーティよ、じつに勝解対象としての色は勝解されたものとしての色と別の特相を持つものとして存在しているわけでない (na hi subhūte adhimokṣyarūpam adhimokṣarūpāt pṛthaglakṣaṇaṃ vidyate)」[62]と述べて、このことを四種の事例にもとづいて確認してゆく。かくして菩薩は勝解対象としての色に対する想

[62] 26.9-27.1. なおチベット訳諸本では当該箇所の adhimokṣya と adhimokṣa が交替してしまっているが、これは文脈上不適切である。

念 (adhimokṣyarūpasaṃjñā) を除遣し (vibhāvayati)、さらに勝解されたものとしての色に対する想念 (adhimokṣarūpasaṃjñā) をも除遣する。菩薩はこのように色に対する二つの想念を除遣することによってすべての色を認識せず、ないし無上正等菩提をすみやかにさとる。このように菩薩が色について教授するならば、彼は正しく教授する者である、と経は説く。色蘊に関してこのように述べたあと四蘊についても全く同様に説いてゆくことはいうまでもない。

以上のように要約される本節の中で特に注目されるのは、ここで言及される四種の事例が瑜伽論書にも説かれていることである。すなわち『摂大乗論 (*MS*)』第 2 章第 14AB 節および第 8 章第 20 節[63]、『三性論 (*TS*)』第 35 偈[64]、*ASBh*[65]、『成唯識論 (*Si*)』[66]の諸論書は、外界が存在せず唯識であることについて等しく四種の事例を挙げて立証しているのであるが、その四種の事例とほぼ一致するものが本節で言及されているのである (このうち *MS* 2.14A は四種の事例を「世尊説」とするが、もとの経典は不明であり、実際には *MS* が初めて説いた可能性も考えられるであろう[67])。

四種の事例について瑜伽論書が説くものと *PŚPP* の説くものとを比較検討しつつ内容を紹介することは煩を避けるためにここではしない。しかし *PŚPP* が勝解対象 (adhimokṣya) が自立的に存在しているわけではないことを述べるにあたって、瑜伽行派において周知であった唯

[63] *MS(L)* 30.16-31.25, 78.30-79.20, *MS(N)* [1982: *70.13-73.8*, 1987: *98.15-99.13*] T.31, 139a12-25, 148a29-b12. Cf. Lamotte [1973: Tome 2, 104-107, 250-252], Nagao [1982: 315-322, 1987: 282-287].

[64] *TS* 129.1-2.

[65] *ASBh* 41.22-42.15, T.31, 715b13-c1.

[66] *Si* T.31,39a8-22.

[67] 『成唯識論述記』(T.43, 488c9) は四種の事例の典拠を『阿毘達磨経』とする。Nagao [1982: 319(n.1)] 参照。

識無境であることを立証する四種の事例を援用していることは疑いない。そのことからすれば本節の言説は瑜伽行派の唯識説にほとんど肉薄するものである。しかしそれにもかかわらず *PŚPP* に唯識説やアーラヤ識説が説かれることがないのは興味を引くところである。

なお、3.2 で触れたように、*PŚPP* のチベット訳は全体的には良好であるが、少なくとも参照した 5 本による限り、特にこの §15 に関しては疑問を持たざるをえない箇所がいくつかある。たとえば adhimokṣya(mos par bya ba) と adhimokṣa(mos pa) の両語の交替 (サンスクリット写本でも判別しがたくしばしば混乱が見られる) であったり、四種の事例を説く部分の晦渋さや混乱である。特に後者については、それらの原因をチベット訳本の伝承過程における誤写にのみ求めるわけにはいかない。そもそも翻訳者が瑜伽論書に説かれる四種の事例等について十分に知識を持ち合わせていなかった可能性さえ考慮に入れる必要があろう。それはともかくとしても、このために特に本節のチベット訳については、デルゲ、ナルタン、北京、プダク、トクパレスのどの本からも支持できないけれども文脈上訂正した箇所がいくつかあることを注記しておきたい。

§16 慈 (maitrī)・悲 (karuṇā)・喜 (muditā)・捨 (upekṣā) の四無量をそれぞれ五種に分類しつつ、これらを修習すべきことを説く。

§17 六波羅蜜を五種に分類しつつ、これらを修習すべきことを説く。

§18 善知識への親近 (kalyāṇamitrasevā) を五種に分類しつつ、これらを修習すべきことを説く。

§19 如来への供養 (tathāgatapūjā) を五種に分類しつつ、これらを修習すべきことを説く。

§20 布施波羅蜜を完成するためには、相を伴った布施 (sanimittaṃ dānaṃ) ではなく無相の布施 (animittaṃ d.)

を修習すべきことを説く。

ここで布施の勝解ということが考察され、§15 で説かれた勝解対象 (adhimokṣya) と勝解されたもの (adhimokṣa) との対概念が再び現れる。すなわち菩薩が五蘊において布施を勝解するとき、勝解対象としての布施 (物) と勝解されたものとしての布施 (物) を認識するならば、それは相を伴った布施を修習することである。これに対して布施を勝解するとき、svabhāva-anupalambha、tathābhāva-a.、prakṛty-a. という三種の非認識によって勝解対象としての布施 (物) も勝解されたものとしての布施 (物) も認識しないならば、これを無相の布施であるという。このように説かれる三種の非認識は明らかに三分説と関連し、また次節に説かれる三種空性とも連続してゆく点で注意される。

なお、本節のサンスクリットテキスト及びチベット訳が布施波羅蜜の修習のみを説いて残りの持戒等の五波羅蜜について説明を省略するのに対して、漢訳には六波羅蜜すべてに同じ説明を繰り返す増広が認められる。

§21 空 (śūnyatā)・無相 (ānimitta/ animitta)・無願 (apraṇihita) の三三昧を説く。ここで注目されるのは空三昧と無相三昧の説明に abhāva-śūnyatā、tathābhāva-ś.、prakṛti-ś. という三種空性が言及されることである。空性を三性説と関連づけながら三種に分類することは瑜伽行派に特徴的であり、*MSA* 第 14 章第 34 偈、『中辺分別論 (*MAV*)』第 3 章第 7 偈 ab、*AS*、*Si* の諸論書に言及される[68]。特に *MSA* の例は三三昧の空三昧に関して三種空性を説くもので、文脈上も語彙上もいまの *PŚPP* の用例に最も近い。

§22 五蘊について、無常性 (anityatā)・苦性 (duḥkhatā)・無我性 (anātmatā)・涅槃寂静性 (nirvāṇaśāntatā) からなる四

[68] *MSA* 94.25-95.4, T.31, 625c14-19; *MAV* 39.9-13, T.31, 469a17, 25-29; *AS(L)*247.22-24, *AS(P)* 40.16-18, T.31, 675a28-b1; *ASBh* 52.1-5, T.31, 720c26-721a1; *Si* T.31, 47b9-12.

法摂頌 (dharma-uddāna) もしくは四法印 (dharma-mudrā) を説く。先の abhāva、tathābhāva、prakṛti の語が無我性と涅槃寂静性の説明に使用されて前節との関連性が考えられているなど、概して本節も三分説が意識されながら論述がなされる。

§23 定型的な結語。

4.3 成立時期とテキストの伝承

以上のように *PŚPP* は瑜伽行派の思想の強い影響下に成立した『般若経』であり、*MSA, MAV, MS* といったアサンガ ──ヴァスバンドゥがその編纂に深く関与したとされる瑜伽論書を踏まえていることは疑いない。あるいはこれを『般若経』の経典史という観点からとらえるならば、*PŚPP* とは、瑜伽行派の興隆という時代の変化に対応するべく刷新された『般若経』であるということができよう。ただしそれにもかかわらず先に述べたように本経が唯識説やアーラヤ識説に全く言及していないことは、本経と瑜伽行派との間にいくばくかの距離のあることを示唆するかもしれない。

それはともあれ、*PŚPP* がこれらの瑜伽論書を前提としているとすれば、その成立はアサンガ ──ヴァスバンドゥ(およそ 4 世紀後半から 5 世紀前半頃) 以降と推定することができる。また下限については、4.1 で指摘したようにアスヴァバーヴァの *MSAṬ* に *PŚPP* への言及のあることが有力な手がかりとなる。アスヴァバーヴァの年代については現在も未確定ながら、彼のもう一つの著作である『摂大乗論釈 (*MSU*)』が玄奘 (A.D. 602?-664) によって漢訳されている (T. No. 1598) ことから、遅くとも 7 世紀の終わりまで下ることはない。

最後に *PŚPP* のテキストの伝承について付言しておく。サンスクリット写本、チベット訳、漢訳の年代をあ

らためて示すと、

チベット訳 (9 世紀前半以前に翻訳)
漢訳 (11 世紀前半に翻訳)
サンスクリット写本 (11 世紀後半に書写)

となる。この事実のみからすればチベット訳がもっとも古い時代のサンスクリット原典を反映し、当該のサンスクリット写本はもっとも新しい時代の伝承を反映している可能性が考えられる。しかし実際の経典の伝承状況はそれほど単純ではない。

PŚPP の諸語テキストは概してよく一致しているが、詳細に比較すると伝承の相違が露呈される箇所も少なくない。漢訳については翻訳の精度や信頼性にやや疑問が残るから慎重でなければならないが、それでも明らかな例でいえば、六波羅蜜の修習を説く §20 において上記のように他の二本にはない増広が見られる。しかしまた漢訳とチベット訳とが同じ理解を示すのに対してサンスクリット本のみが異なった伝承を示す例もある。しかもチベット訳とサンスクリット写本とを比較すると、むしろ後者の方が簡古な形態を保存しているらしく見える箇所もある。チベット訳はテキストとして最も整っているが、必ずしも常に正しい翻訳であるとは限らないし (Cf.§15)、また常に最も古い伝承を保存しているということもできないのである。

以上のことから、*PŚPP* の伝承過程は、他の仏教諸テキストがしばしばそうであるように、決して単線的ではなく、おそらく複雑な分岐をともなった系統樹として描かれることであろう。ただし現存のサンスクリット本、チベット訳、漢訳がそうした系統樹のどこに位置づけられるのかを三本のみから予測することは到底不可能である。

5 編集方針

5.1 サンスクリットテキスト

上記のように *PŚPP* のサンスクリット写本、チベット訳、漢訳はそれぞれ微妙に異なった伝承を反映している。したがってサンスクリットテキストを校訂するにあたっては常に他の二訳と対比したことはいうまでもないものの、サンスクリット写本に見られる固有の読みをできる限り尊重し、チベット訳・漢訳にもとづく修正は最小限にとどめることを心がけた。

テキストは論述内容にしたがって校訂者が 23 節に分けたが、必要に応じて一つの節をさらに細分化したところもある。

校訂にあたっては古典文法に沿った連声法を適用したが[69]、そのさい写本の表記との相違についてはいちいち註記しなかった。また特に rupa→rūpa の訂正については該当例が多いので煩雑を避けていちいち註記しなかった。文章の区切り (daṇḍa) についても校訂者の判断にもとづき、写本と相違した場合も特に註記しなかった。ただし写本のすべての読みは Diplomatic Transcription で確認することができる。

また上記のように特に §15 にはチベット訳に疑問のある箇所が複数あり、したがってサンスクリットテキストの校訂にあたっても、チベット訳諸本と対立する読みを採用したケースがある。その場合は脚注にチベット訳諸本の読みを (Cf. ... D N P Ph S) といった仕方で追記し、注意を促した。

またサンスクリットテキストの欠落を還梵によって

[69] ただし例外的に subhūti の vocative 形についてはスタイル上の理由から連声法を適用しなかった。Cf. *ADhŚPP*(lxi, f.n.66).

補うにあたって、比較的長い文章レベルのものについては該当部分をイタリック体で表記することによって判別しやすくした。

5.2 チベット訳テキスト

サンスクリットテキストに合わせて 23 節に区切り、それぞれの冒頭にデルゲ、ナルタン、北京、プダク、トクパレス各本の相当箇所を示した。綴りの短縮形については特に註記しなかった。また句･節･文の区切り (shad) についても校訂者の判断にもとづき、各本の相違については特に註記しなかった。

また上記のように本チベット訳テキストについては、どの木版本や写本からも支持できないけれども文脈上訂正すべき箇所がいくつかある。その該当例は特に §15 に多いが、他の節にも皆無ではない。本書掲載のチベット訳校訂テキストではこれらの箇所についてすべて訂正を施した上、脚注にその旨を示した。

5.3 漢訳テキスト

やはりサンスクリットテキストに合わせて 23 節に区切り、それぞれの冒頭に高麗版と大正大蔵経の相当箇所を示した。『開覚自性』については 3.3 で述べたように §2 と §12 の一部が相互に入れ替わる錯簡があるが、テキストを掲載するにあたってはこれを正した。また校訂者の判断にもとづいて句読点を入れた。

Preface

1. Acknowledgments

The *Pañcaśatikā Prajñāpāramitā*(*PŚPP*, 五百頌般若經, The Perfection of Wisdom in 500 Verses/Lines) is a Mahāyāna Buddhist scripture that has received almost no attention, either traditionally or in modern scholarship. While it is part of the Perfection of Wisdom sutra corpus, which occupies a particularly important position in the Mahāyāna canon, at present scholars have not confirmed whether commentaries on the sutra were created in India, and the only known reference to it by an Indian writer is that of Asvabhāva (無性) in his *Mahāyānasūtrālaṃkāra-ṭīkā* (*MSAṬ*, 大乘莊嚴經論註, "Commentary on the Treatise on Adorning Mahāyānasūtras"). Furthermore, perhaps partially due to the sutra having been translated into Chinese at a comparatively late time (in the first half of the 11th century), there do not appear to be any traces of it receiving attention in the East Asian Buddhist sphere. Similarly, in contemporary research on Buddhism as well, *PŚPP*, until now known only through its Tibetan and Chinese translations, is rarely mentioned.

However, this neglect does not affect the text's unique value. It appears that *PŚPP* was created after the formation of the early period of the Yogācāra Consciousness-only school (below, Yogācāra school), and it stands out as a Perfection of Wisdom sutra in which the school's influence can clearly be seen. Therefore, the publication of its Sanskrit original will not only lead to considerable advancement in research on *PŚPP* itself, but also is surely beneficial for elucidating the historical development of the Perfection of Wisdom sutras and Mahāyāna Buddhist scriptures, as well as significant in that it presents a new Sanskrit document related to the Yogācāra school.

This book contains the first critical Sanskrit edition of the *PŚPP*. It is based on the only Sanskrit manuscript currently known to exist. We would first like to express our deep gratitude to the China Tibetology Research Center, which was very helpful in its facilitation of this book's publication. We would like to particularly thank Professor Dramdul (China Tibetology Research Center) for his exceptional consideration and guidance. We also received particularly careful and attentive instructions in our attempt to decipher and critically edit the Sanskrit manuscript from Professor Emeritus Shōryū Katsura (Hiroshima University), Tōru Tomabechi (International Institute for Digital Humanities), and Kazuo Kanō (Koyasan University). Furthermore, we received valuable guidance from Yūshō Wakahara (Ryukoku University), Akira Saitō (Tokyo University), Diwakar Nath Acharya (Kyoto University), Anne MacDonald (Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences, Vienna), Kazunobu Matsuda (Bukkyo University), and others. Also thanks are given to Dylan Luers Toda, who translated into English this introduction that is mainly written by Fujita in Japanese. We are grateful to Prof. Katsura for his very accurate and valuable suggestions to our introduction and translation. Many thanks are also due to Dr. Junjie Chu (Leipzig University, Germany) who gave us a lot of help in formatting the book. This book would not have been published had it not been for these individuals. We deeply appreciate everything that they have done for us. However, all errors and shortcomings in it are exclusively our own.

Xuezhu Li July, 2015 Yoshimichi Fujita

(Beijing) (Kyoto)

2. Previous Research

As noted above, there is very little research on the *PŚPP*. Conze [1973: 108-121] presents an English translation of the text's Tibetan translation. While it is very useful as a guide to *PŚPP*'s content, Conze does not touch upon its relationship to the Yogācāra school - the sutra's greatest characteristic - and is not aware of the fact that there is a Chinese translation entitled *Foshuo kaijue zixing banruo boluomiduo jing (Kaijue zixing*, 佛說開覺自性般若波羅蜜多經). While Conze subsequently provided a very small amount of bibliographic information on *PŚPP* in his overview of the Perfection of Wisdom sutra corpus in Conze [1978],[70] he did not offer any particularly new details.

[70]Conze [1978: 60]. On pages 10 and 20 of this book, Conze calls **Nāgaśrīparipṛcchā* (document no. 12) "(a Perfect Wisdom) in 500 Lines / *Pañcaśatikā*." It is unclear what his basis for this is. **Nāgaśrīparipṛcchā* is a Perfection of Wisdom sutra that only remains in the form of two Chinese translations: *Foshuo rushou pusa wushang qingjing fenwei jing* (佛說濡首菩薩無上清淨分衛經, translated during the Song dynasty by Xiang Gong, T. No. 234, vol. 8, 740a-748c) and *Dabanruo boluomiduo jing diba hui naqie shili fen* (大般若波羅蜜多經第八會那伽室利分, translated during the Tang dynasty by Xuanzang, T. No. 220, vol.7, 974c-979b). Their content is completely different from *PŚPP*. Furthermore, when Conze introduces *PŚPP* as document no. 7a on page 60 of Conze [1978], he does not indicate that a Chinese translation exists, and in the entry for document no. 12 **Nāgaśrīparipṛcchā* on page 75, he does not refer to it as "a Perfect Wisdom in 500 lines." Thus, it is incomprehensible why he described the sutra on pages 10 and 20 as he did. *Fayuan zhulin* (法苑珠林, T. No. 2122, vol. 53, 1024c17-18), *Kaiyuan shijiao lu* (開元釋教錄, T. No. 2154, vol. 55, 594b23-24), and *Zhenyuan xinding shijiao mulu* (貞元新定釋教目錄, T. No. 2157, vol. 55, 910c4-6), all list the length of *Daban ruojing diba hui naqie shili fen* as "400 verses(頌)." In other words, there was in fact a tradition of seeing the **Nāgaśrīparipṛcchā* as 400 verses long. Incidentally, *Mvy* 1373 contains the sutra title *Prajñāpāramitā Pañcaśatikā (=Shes rab kyi pha rol tu phyin pa lnga brgya pa)*, however the editor Sakaki mistakenly lists *Foshuo rushou pusa wushang qingjing fenwei jing* as the sutra's Chinese translation. The incomprehensible passages found in Conze [1978: 10, 20] may be based on this error in *Mvy*. Regardless, the only Chinese translation of *PŚPP* is *Kaijue zixing*.

Fujita notes [1995][1996] that *PŚPP* was compiled under the strong influence of the Yogācāra school, and offered a new Japanese translation of the sutra based on its Tibetan translation and *Kaijue zixing*. Additionally, he reports (Fujita [1998: 51]) that Gadjin M. Nagao pointed out to him that *PŚPP* is mentioned in *MSAṬ* (see below **4.1**).

3. Documents

3.1 Sanskrit Manuscript

There exists only one known Sanskrit manuscript of *PŚPP*. This manuscript contains a total of 10 Perfection of Wisdom sutra-related texts that are located between an opening section (an invocation and a verse) and a postscript. *PŚPP* is the ninth text,while the *Adhyardhaśatikā Prajñāpāramitā* ("The Perfection of Wisdom in 150 Verses") is included in the manuscript as the seventh text. In 2009, as STTAR Vol. 5, Tōru Tomabechi published a critical edition of this text (*ADhŚPP*), which exhaustively covers all the bibliographical information presently known about this manuscript,[71] and is therefore an indispensable reference when critically editing *PŚPP*. Therefore, we would like to ask the reader to consult the explanation found in *ADhŚPP* for details regarding this manuscript. Here, we will only provide a minimal overview of important points based on it.

Source The manuscript is part of the Sanskrit text collection at the Nor bu gling ka Palace (the Dalai Lama's summer imperial villa) in Lhasa (Tibetan Autonomous Region). Luo Zhao first reported the collection's existence in his *Xizang zizhiqu xiancun fanwen xieben mulu* 西藏自治區現存梵文寫本目

[71] *ADhŚPP* xxiv-xxxii. Also see Tomabechi [2009a].

錄 ("Catalogue of Extant Sanskrit Manuscripts in the Tibetan Autonomous Region," Luo Zhao Catalogue, 1985).[72] Microfilm copies of the palm leaf manuscripts listed in the catalogue were made in 1987, and a set of them was stored at the China Tibetology Research Center.

In May 2007, Tōru Tomabechi visited Beijing and surveyed the China Tibetology Research Center's library using this catalogue. He confirmed that photostats of the manuscript's microfilm copy exist there. In his *ADhŚPP*, he used the photostats of the *Adhyardhaśatikā Prajñāpāramitā*. For this book, we have similarly used the *PŚPP* photostats of this manuscript's microfilm copy.

Overview Tomabechi describes the manuscript as follows:

- The manuscript is made from palm leaves. Originally it contained 61 sheets. However, folios 12 and 18 are missing, and currently only 59 exist. It is 55 cm in length and 5.2 cm in width. Each folio has two string holes.

- The manuscript was transcribed by a single person. There are five lines on the front and back of each palm leaf, and each line contains approximately 108 akṣaras. The text is written in the medieval Indian style of the mid- to late-Pāla dynasty (11th - 12th century). It could be called Proto-Lantsha/Rañjanā.[73]

- The manuscript colophon states that the manuscript was transcribed in the third year of the reign of Śūrapāla (Pāla dynasty), and it can therefore be presumed that it was written around 1077.

[72] However, this hand-written catalogue has not yet been published. Luo has discussed its creation in Luo [2009].

[73] See the sample manuscript image on page xxxii of *ADhŚPP*.

- As stated above, there are 10 Perfection of Wisdom texts contained in the manuscript. All are comparatively short, and they are arranged by length from shortest to longest. The *PŚPP* is the ninth text. It spans from the 5th line on the front side of the 26th sheet (26a5) to the 5th line on the back side of the 38th sheet (38b5). Its title is written as follows at the end:

  Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pañcaśatikā

We will consider the title in detail below.

3.2 Tibetan Translation

PŚPP was translated into Tibetan during the early period of the transmission of Buddhism into Tibet (*bstan pa snga dar*). It is contained in the Tibetan Buddhist Canon's "Translations of the Buddhas' Own Teachings" (*bKa' 'gyur*) section. At the end of the text it states that it was "revised and finalized based on the established translation terms,"[74] meaning that it was translated before the revision of the Tibetan translations of Buddhist scriptures that took place in the former half of the ninth century. The name of the sutra is included in the oldest Tibetan catalogue of translated Buddhist scriptures, the *lHan dkar ma / lDan dkar ma Catalogue* (Lalou [1953: 319 (No.8)]), which was created around the same time.

It is unclear who translated the text into Tibetan. Its colophon only states that it was revised (see above), and does not provide any name. In the catalogue section of Bu ston rin chen grub's (1290-1364) *Chos 'byung* ("History of Buddhism"), which often lists the translators of Buddhist scriptures, there is no mention of this sutra's translator (Nishioka [1980: 69(No.112)]).

[74] *skad gsar chad kyis kyang bcos nas gtan la phab pa* || D 120b7, P 161b2; ... phab pa'o || Ph 222b1, S 205b6; om. N.

To create the critical edition of *PŚPP* found in this book, we used the Tibetan Buddhist Canon's sDe dge, sNar thang, and Peking wood block editions as well as its Phug brag and sTog Palace manuscripts.[75] Below, we have listed the sutra titles used in their versions of the Tibetan translation as well as the sections in which the sutra itself is contained.

'Phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa (****Āryapañcaśatikā Prajñāpāramitā***)

D sDe dge No.15, *Shes rab sna tshogs, Ka* 104a1-120b7

(*The sDe-dge mTshal-par bka'-'gyur: a facsimile edition of the 18th century redaction of Situ Chos-kyi 'byun-gnas prepared under the direction of H.H. the 16th rGyal-dban Karma-pa*, Delhi: Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976-1979);

N sNar thang No. 16, *Shes khri sna tshogs, Ka* 169b7-196b5

(*Narthang Kanjur: edited by Lokesh Chandra from the collection of Raghu Vira*, Śata-Piṭaka Series vol. 534, New Delhi: International Academy of Indian Culture, 1998);

P Peking No. 738, *Sher Phyin, Tsi* 143a2-161b2

(*The Tibetan Tripitaka. Peking Edition — kept in the Library of the Otani University, Kyoto —, Reprinted under the Supervision of the Otani University, Kyoto*, Tokyo-Kyoto: Tibetan Tripitaka Research Institute, 1955-1961);

[75] We also used the comparison of each woodblock edition found in Zh 34, 279-326.

Ph Phug brag No. 16, *Shes phyin sna tshogs, lNga brgya* 197αa1-b7, 197βa1-222b1

(Microfiche edition, "LMpj016, 841 33D-38A," New York: Institute for Advanced Studies of World Religions; see Eimer [1993: 5]) ;

S sTog No. 18, *Sras sna tshogs, Ka* 180a2-205b6

(*The Tog Palace Manuscript of the Tibetan Kanjur*, Leh: Smanrtsis Shesrig Dpemzod, 1975-80; see Skorupski [1985: 77-78]).

Generally speaking, the Tibetan translation of this text is of good quality, however there are philological problems with the Tibetan text of §15. We will touch upon this more in sections **4.2** and **5.2**.

3.3 Chinese Translation

There is only one version of the Chinese translation of *PŚPP*:

Foshuo kaijue zixing banruo boluomiduo jing
佛說開覺自性般若波羅蜜多經 (4 fascicles)

K No. 1485, vol.41, 242c-257c

(*Koryŏ taejanggyŏng* 高麗大藏經, Li Son Kun 李瑄根, ed. Seoul: Dongguk University, 1976);

T. No. 260 vol.8, 854c-864b

(*Taishō shinshū daizōkyō* 大正新脩大藏經. Takakusu Junijirō 高楠順次郎 and Watanabe

Kaikyoku 渡辺海旭, eds. Tokyo: Taishō Shinshū Daizōkyō Shuppankai, 1924).

The sutra was translated into Chinese during the Song dynasty by Weijing 惟淨, *Dharmarakṣa (Fahu 法護), and others. According to the tenth fascicle and summary of the *Jingyou xinxiu fabaolu* 景祐新修法寶錄, which was compiled between Dazhong xiangfu 大中祥符 4 (1011) and Jingyou 景祐 3 (1036), the Chinese translation of the sutra was carried out between the 12th month of Mingdao 明道 1 (1032) and the 4th month of Mingdao 2 (1033).[76]

The translation is not of good quality; it includes incomprehensible terms and sentences. Furthermore, in the version found in the *Koryŏ taejanggyŏng* and the *Taishō daizōkyō*, parts of §2[77] and §12[78] have been switched. This error stems from the fact that in the *Koryŏ taejanggyŏng*, which served as the basis of the *Taishō daizōkyō*, the fifth pages of the first and second fascicles have been accidentally switched. At the end of each fascicle in the *Koryŏ taejanggyŏng*'s Chinese translation, publication information is provided as follows: "甲辰歲高麗國大藏都監奉勅彫造." This means that it was printed in 1244, and that this error at least dates back to this time. The fact that such an easily recognizable error has not yet been corrected reflects the fact that the Chinese translation has not been carefully proof-read.

[76] In the 10th fascicle of *Jingyou xinxiu fabaolu*, there is an entry on *Kaijue zixing*. In it, the following text appears: "上一部中天竺梵本所出。……自明道元年十二月起譯佛說開覺自性般若波羅蜜多經一部四卷至今年四月譯成" (Zh 73, 552b-c). Furthermore, there is the following description of the 10th fascicle in the catalogue's summary: "明道元年十二月起譯至二年四月譯成。大乘經一部四卷, 進經表一首" (ibid., 593a-b).

[77] K 243a1-23, T. 854c12-855a6.

[78] K 247a1-23, T. 857b17-c8.

4. An Analysis of *PŚPP*

4.1 The Sutra Title

Differing titles have been passed down for each language's version of *PŚPP*. While the Tibetan translation uses the concise title **Āryapañcaśatikā Prajñāpāramitā*,[79] the title in the Sanskrit manuscript *Āryabhagavatī Prajñāpāramitā Svabhāvapraveśikā Pañcaśatikā* includes the modifier "*svabhāvapraveśikā*" (awakening to self-nature), which straightforwardly expresses the doctrinal characteristic of the sutra. In other words, while overall Perfection of Wisdom sutras emphasize the emptiness or lack of self-nature of dharmas, this sutra also discusses awakening to their (ultimate) self-nature. In fact, as discussed below, *PŚPP* preaches *sadbhāva* (true existence), which corresponds to the idea of *pariniṣpannasvabhāva* (the perfected nature of things) found in the Yogācāra school, and therefore is accurately captured by this phrase. The title of the Chinese translation (*Foshuo kaijue zixing banruo boluomiduo jing*) also can be seen as expressing that it is a Perfection of Wisdom sutra that preaches awakening (*kaijue* 開覺) to self-nature, or preaches the self-nature of awakening. However, it cannot be said for certain what Sanskrit word corresponds to *kaijue*.[80]

With regard to this issue, Asvabhāva's aforementioned *MSAṬ* should also be taken into consideration. Asvabhāva states the following in his explanation of Vasbandhu's commentary (*bhāṣya*) on the *Mahāyānasūtrālamkāra (MSA)*, chapter 9, verse 79:

[79] As mentioned in footnote 70, *Mvy* 1373 lists the sutra title *Prajñāpāramitā Pañcaśatikā* and its Tibetan translation *Shes rab kyi pha rol tu phyin pa lnga brgya pa*.

[80] *Kaijue* appears in two places in the Chinese translation (111.20, 112.15; K 251b8, 252a4; T. 860b5, c11). They both are located in §15, however we cannot find an equivalent Sanskrit word or Tibetan translated term.

> bsgom pa[81] mi dmigs pa gang yin pa de nyid bsgom pa dam pa yin zhes bya ba ni gang gi tshe kun brtags pa gzung ba dang 'dzin pa dang ngar 'dzin pa dang nga yir 'dzin pa thams cad dang | rnam par rtog pa thams cad dang bral ba bsgom pa ste | sa dang po thob[82] nas bzung ste mthar thug pa'i bar gyi lam bsgom pa de ni sgom pa[83] dam pa zhes bya'o || don 'di nyid ni ***Don gyi ngo bo nyid yongs su gcod***[84] ***par byed pa 'phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa*** las blta bar bya'o ||
>
> Regarding the phrase, "Not conceiving of practice is the highest practice" (*saiva paramā bhāvanā yo bhāvanāyā anupalambhaḥ*[85]): When one practices to get rid of all that is imagined (**parikalpita*), such as the perceiver and the perceived, and attachment to one's self and to one's possessions, as well as all imaginings (**vikalpa*), and then practices the path from attaining the first stage up to reaching the final stage, that is called the highest practice. This same meaning can be found in **The Noble Perfection of Wisdom in 500 Verses that Determines the Self-natures of Things (*Arthasvabhāvapariccheḍikāryapañcaśatikā Prajñāpāramitā)**.[86]

When explaining Vasubandhu's commentary (underlined), Asvabhāva mentions the *Pañcaśatikā Prajñāpāramitā* (in

[81] pa'i P
[82] thob pa D
[83] pa'i D
[84] gtod P
[85] *MSA* 48.20.
[86] *MSAṬ* D 65a6-b1; P 84a5-8. Cf. Fujita [1998: 51].

bold). While we understood "determining the self-natures of things" (*don gyi ngo bo nyid yongs su gcod par byed pa, *Arthasvabhāvaparicchedikā*) as part of the sutra title, the possibility that Asvabhāva added it as a modifying phrase cannot be eliminated. Regardless, this modifying phrase expresses a similar way of understanding the sutra as the phrases "*svabhāvapraveśikā*" and "*kaijue zixing*." This is because *pariccheda* means to clearly determine the object that has been perceived.[87]

In this way, in *MSAṬ* as well, *Pañcaśatikā Prajñāpāramitā* is seen as a scripture that preaches how to determine the self-natures of things. However, since the sutra is not quoted in the text, the content of the "*Pañcaśatikā Prajñāpāramitā*" it is referring to cannot be known. It is entirely possible that the scripture Asvabhāva mentions differs to some extent from the *PŚPP* we currently have. With that said, there is no evidence that another Perfection of Wisdom sutra with the same title existed in ancient India,[88] and therefore it is not necessary to consider the possibility that it refers to a completely different sutra.

Since the quoted *MSAṬ* passage mentions the *Pañcaśatikā Prajñāpāramitā* while explaining the text's statement that not conceiving of practice is the highest practice, there is no need for it to particularly emphasize that the sutra teaches how to determine the self-natures of things. Rather, the sutra is quoted in order to emphasize a general aspect of Perfection of Wisdom sutras: non-conception. This can be found throughout *PŚPP*: in various contexts non-conception of objects is emphasized, and the obtaining of Mahāyāna emancipation and supreme enlightenment based on this non-conception is frequently discussed. While the sections of *PŚPP* that do so (§§7, 12.3, 13, 15) do not entirely match the context of the quoted *MSAṬ* passage, they do

[87] Cf. *MAVṬ* 145.10-11(ad *MAV* Chap.3, v.18ab): *arthaparicchedaḥ saṃjñā | arthanimittodgrahaṇātmakatvāt |*. We would like to thank Shōryū Katsura for his explanation regarding the meaning of *pariccheda*.

[88] See footnote 70.

have similarities. It appears that Asvabhāva may have quoted a Perfection of Wisdom sutra that was particularly close in content to the claims of his own school in order to validate the commentary of Vasubandhu.

4.2 Content

As described above, *PŚPP* has received little attention. Therefore, we would like to summarize its content. Below, we will introduce the content of *PŚPP* in the order it appears while touching upon its relationship to Yogācāra thought and issues regarding the text.

§1 A very concise introduction.

§2 At the beginning of the main section, the sutra preaches the three parts theory, making clear its doctrinal position. In other words, it argues that all dharmas have three parts (*triparivarta, le'u gsum*, 三性): non-existence (*abhāva, dngos po med pa*, 無性), non-non-existence (*nābhāva, dngos po ngan pa*, 假性), and true existence (*sadbhāva, dngos po yod pa*, 實性). Unenlightened individuals do not accurately understand the aggregates (*skandha*: matter, sensation, perception, volition and consciousness) and the eighteen elements of cognition in terms of these three parts. Therefore, they are unable to attain emancipation through the Śrāvaka-yāna and Pratyekabuddha-yāna, not to mention the Mahāyāna. It then states that in contrast wise individuals understand these in terms of the three parts, and can therefore attain liberation through the Mahāyāna, not to mention the Śrāvaka-yāna and Pratyekabuddha-yāna. 〔The sutra continues by adopting a style in which the aggregate of matter is discussed with regard to a certain topic, and then the exact same style is used to discuss the four remaining aggregates with regard to the same topic. This is the only section that touches upon the eighteen elements (*dhātu*). It goes without saying that by discussing the five aggregates, it is speaking with regard to

all dharmas.〕

This three parts theory corresponds to the three natures theory of the Yogācāra school that posits the imagined nature (*parikalpita-svabhāva*), the dependent nature (*paratantra-s.*) and the perfected nature (*pariniṣpanna-s.*) of things. While the terms *abhāva, nābhāva*, and *sadbhāva* that are used by this sutra cannot be found elsewhere as a set, they can be seen as straightforwardly expressing the ontological quality of each of the three natures. In other words, the imagined nature of things is non-existence, the dependent nature of things is non-non-existence, and the perfect nature of things is true existence. The use of the expression *nābhāva* to mean the dependent nature of things expresses that this nature is a provisional existence that has a negative aspect, in contrast to the perfect nature of things, which is the true reality.

The author(s) of *PŚPP* probably had in mind the doctrines preached in the earlier Perfection of Wisdom sutras (such as, "all dharmas are without self-nature") when they spoke about the three parts theory at the beginning of the sutra. As we touch upon in §4 as well, the seventh chapter of the *Saṃdhinirmocana Sūtra* (*SNS*, 解深密經, "The Sutra on Explication of the Underlying Meaning"), a foundational scripture of the Yogācāra school, states that the teachings of the old Perfection of Wisdom sutras should not be understood literally (*yathārutam*), for their meanings have not yet been fully explicated. It says this is because, for example, there is the danger that the statement "all dharmas are without self nature" could be misunderstood as a theory of nothingness that advocates the position that nothing exists. Therefore, in order to properly understand the doctrines of the Perfection of Wisdom sutras, an explication of the underlying meaning (*saṃdhinirmocana*) that correctly teaches the extra-linguistic intention hidden in the sutras is necessary. In other words, the sutra statement that "all dharmas are without self nature" should be understood as having the extra-linguistic

intention of preaching the theory of the three non-natures that "all dharmas have no self-nature in three senses." *SNS* then says that despite this, certain people understand the meaning of the sutra text literally and fall into a theory of nothingness, denying the three natures. They thereby lose wisdom, and the immeasurable and vast dharmas or virtues.[89]

The *PŚPP* is a newly composed Perfection of Wisdom sutra that is based on this Yogācāra understanding of the Perfection of Wisdom sutras. Therefore, there is no doubt that one of the motives for the composition of the *PŚPP* was to declare in the mouth of the Buddha that the Perfection of Wisdom sutras do not preach a theory of nothingness.

While the three parts theory in this section is not explicitly mentioned from §3 onwards, this thought is reflected throughout the sutra. It is especially clear that the passages in §§10, 12, 20, 21, 22 are based on the three parts theory.

§3 The sutra presents its interpretation of the idea that "all dharmas are unborn."

§4 The sutra presents six types of thought to which it is opposed and criticizes them. Of these, the sixth is particularly important in relation to §2 above. §4.6 states the following.

> yo 'pi subhūte evaṃ vaded yā rūpasya niḥsvabhāvatā bhagavatā deśitānutpādo 'nirodha ādiśāntatā prakṛtiparinirvṛtatā sarvā sā deśanā nirabhisaṃdhikā nirabhiprāyā yathārutam eva jñeyeti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi ||
>
> Subhūti, if someone were to say, "The Blessed One preached 'matter is without self-nature, unborn, non-ceasing, originally quiescent, and completely extinct by nature,' and all such teachings

[89] Cf. *SNS* Chap. 7, esp. §20 (77-78).

> do not contain esoteric instructions or [hidden] intentions, but rather should be understood literally," I then say that he is more non-Buddhist the non-Buddhists, remains at the level of worldlings, and is a person of erroneous views.[90]

First, the passage "matter is without self-nature..." that *PŚPP* presents here as the teaching of Śākyamuni is nothing other than the summary of the *Perfection of Wisdom Sutra in 25,000 Verses* found in the seventh chapter of *SNS*.[91] After the *SNS*, this passage came to frequently appear in Yogācāra texts as a straightforward expression of the teachings of the Perfection of Wisdom sutras.[92]

As mentioned in §2, the Yogācāra school and *PŚPP* see such Perfection of Wisdom sutra passages as teachings with extra-linguistic intentions that have not yet been fully disclosed, and therefore argue they should not to be taken literally. In the above-quoted §4.6, the idea this sutra statement should be understood literally (*yathārutam eva*) is presented as an opinion of some Buddhist opponents and again criticized.

We would like to draw the reader's attention to the expression, "not contain esoteric instructions (*nirabhisaṃdhika*) or [hidden] intentions (*nirabhiprāya*), but rather should be understood literally," because, it brings to mind the Yogācāra school's "four kinds of hidden instructions" (*abhisaṃdhi*) and the "four kinds of intentions" (*abhiprāya*) theories which further developed the content of *SNS*'s seventh chapter.

The former theory divides the extra-linguistic meanings hidden in all traditional Buddhist teachings (including the Per-

[90] 6.12-7.2.

[91] Cf. Hakamaya [1994: 14-15].

[92] Cf. *SNS* 66.23-27, T.16, 693c28-29 etc.; *MSA* 68.1-2, T.31, 615a13-19; *AS(G)* 35.15-18, *AS(P)* 84.11-16, T.31, 687c29-688a6; *MS(L)* 40.15-20, 40.35-41.5, *MS(N)* [1982: *92.17-23, 93.11-18*], T.31, 141a1-3, 13-16.

fection of Wisdom sutras) into hidden instruction of introduction (*avatāraṇa-abhisaṃdhi*), hidden instruction of characteristics (*lakṣaṇa-a.*), hidden instruction of remedy (*pratipakṣa-a.*), and hidden instruction of transference (*pariṇāmanā-a.*). The latter theory divides them into intention of equality (*samatā-abhiprāya*), intention of another period (*kālāntara-a.*), intention of another meaning (*arthāntara-a.*), and the intention of a personal wish (*pudgalāśaya-a.*). These theories engage in scriptural interpretations based on each category, presenting a Yogācāra school-based understanding of Buddhism. They can be found in *MSA* (chapter 12, verses 16-18), *AS* ("Dharmaviniścaya," 決擇分中法品),[93] and *MS* (chapter 2, sections 31AB). In Vasubandhu's commentary on *MSA* and *ASBh* (a commentary on *AS* held to be the work of Buddhasiṃha in the Chinese tradition and Jinaputra in the Tibetan tradition), the above Perfection of Wisdom sutra passage that begins with "matter is without self-nature" is discussed as a teaching that has an implied hidden instruction of characteristics and an intention of another meaning. Since the passage in *ASBh* is nothing more than a copy of Vasubandhu's commentary on *MSA*, below we have quoted the corresponding passage from the latter.

> lakṣaṇābhisaṃdhis triṣu parikalpitādisvabhāveṣu draṣṭavyo niḥsvabhāvānutpannādisarvadharmadeśanāt |
> arthāntarābhiprāyo yad āha | niḥsvabhāvāḥ sarvadharmā anutpannā ity evamādi ayathārutārthatvāt|
>
> The hidden instruction of characteristics should be seen with reference to the three self-natures, viz. the imagined nature and the others, for it is taught that all dharmas are without self-nature, unborn, etc.

[93] *AS(G)* 35.21-24, *AS(P)* 84.20-85.2, T.31, 688a9-15.

> The intention of another meaning is [found in the passage where the Buddha] states "all dharmas are without self-nature, unborn," etc., for it has a meaning that is not to be found literally.[94]

It appears *PŚPP*'s use of the phrase "do not contain esoteric instructions (*nirabhisaṃdhika*) or [hidden] intentions (*nirabhiprāya*)" in the opinion of opponents is based on this passage regarding the implied hidden instruction of characteristics and the intention of another meaning. In other words, *PŚPP* asserts this opinion of opponents based on Vasubandhu's commentary on *MSA* (or *ASBh*), and, using the authority of the Buddha's words, against it states again that this Perfection of Wisdom sutra passage should not be taken literally.

§5 The sutra describes how from a certain perspective the five aggregates exist (*asti*).

§6-7 The sutra discusses emancipation in the three vehicles based on "conception of non-conception." §6 discusses emancipation in the two vehicles, and §7 emancipation in the Mahāyāna.

§8 The sutra discusses the sign that a bodhisattva does not thoroughly comprehend the five aggregates (*aparijñāta-liṅga*) and the sign that a bodhisattva thoroughly comprehends them (*parijñāta-l.*).

§9 The sutra discusses the three types of mental seeds (*cittabīja*) and states that the three types of minds should be aroused.

§10 The sutra discusses bodhisattvas who do not know truth (*atattvajña*) and bodhisattvas who know truth (*tattvajña*).

§11 The sutra states that when a bodhisattva attempts to con-

[94] *MSA* 82.16-17, 83.2-3, T.31, 620b29-c2. Cf. *ASBh* 115.4-6, 14-15; T.31, 752b2-3,16-17.

centrate his mind and reproduce the mental images or replicas of the five aggregates, he is a bodhisattva of bad mental reproduction (*duradhimokṣa*) if his mind is agitated by the five aggregates, and a bodhisattva of good mental reproduction (*svadhimokṣa*) if his mind is not agitated by them.

In this case, "reproduction (or visualization) of mental images or replicas" (*adhimokṣa*) refers to a specific meditative technique. Namely, in this context, it means bringing to or picturing in the mind the image of an object of meditation such as a skeleton. In contrast, erasing images that arise or are pictured in the mind is called "erasing" (*vibhāvanā*).[95] These two concepts are frequently found in the Yogācāra discussions of the path of cultivation, such as the *Yogācārabhūmi* and the eighth chapter of *SNS*.

Subsequently in §§15 and 20 the concept of "reproduction of mental images or replicas" is discussed in more detail. There are also passages related to the concept of "erasing" in §§12.4 and 15.

§12 The sutra, using five verses, discusses the religious training of bodhisattvas for reaching supreme enlightenment.

§13 The sutra discusses how with regard to the five aggregates bodhisattvas should thoroughly comprehend and eliminate desire (*rāga*), ill will (*dveṣa*), ignorance (*moha*), pride (*māna*), all views (*dṛṣṭi*), and doubt (*vimati*). It says that by eliminating them and not conceiving of the self-nature of the five aggregates, bodhisattvas will eventually reach emancipation in supreme enlightenment.

§14 The sutra discusses the mistaken and correct ways for bodhisattvas to preach the dharma when investigating the five aggregates.

§15 The sutra discusses bodhisattvas who teach (*avavāda*) in-

[95] See Schmithausen [1982: 65(f.n.33), 67(f.n.45a)].

correctly regarding the five aggregates reproduced in meditation, and those who do so correctly. This is a section that deserves special attention.

Here, the above-described concept of reproduction of mental images or replicas is described as having two aspects: the object of mental reproduction (*adhimokṣya*), and that which is reproduced (*adhimokṣa*). In the case that, for example, a practitioner is reproducing (i.e.visualizing) the image of a skeleton in his or her mind based on the actual skeleton that (he or she perceives) exists in the outside world, the object of mental reproduction would be the actual skeleton, and that which is reproduced would be the image of the skeleton. In other words, *PŚPP* uses two original terms to describe concepts that correspond to what are respectively described as original substance 本質 (**bimba*) and the original substance's projection in consciousness 影像 (*pratibimba*) in the Faxiang 法相 (Chinese Yogācāra) tradition.

This section in this way temporarily divides mental reproduction into the "object of mental reproduction" and "that which is reproduced," and then discusses how these two aspects do not exist separately. For this reason, *PŚPP* first states, "Subhūti, in fact matter as the object of mental reproduction does not exist as something with special characteristics apart from matter as that which is reproduced" (*na hi subhūte adhimokṣyarūpam adhimokṣarūpāt pṛthaglakṣaṇaṃ vidyate*),[96] and shows this using four examples. In this way, bodhisattvas erase (*vibhāvayati*) notions regarding matter as the object of mental reproduction (*adhimokṣyarūpasaṃjñā*), as well as notions regarding matter as that which is reproduced (*adhimokṣarūpasaṃjñā*). By doing away with these two notions regarding matter in this way, they do not conceive of any matter, and reach supreme enlighten-

[96] 26.9-27.1. In the various versions of the Tibetan translation, *adhimokṣya* and *adhimokṣa* in this passage have been switched. Judging from the context, this appears to be a mistake.

ment. The sutra states that if bodhisattvas teach in this way regarding matter, they are individuals who correctly teach. It goes without saying that after discussing the aggregate of matter in this way, the sutra continues by discussing the remaining four aggregates in exactly the same way.

It should be particularly noted that the four types of examples discussed in this section are also found in other Yogācāra treatises. In *Mahāyānasaṃgraha* (*MS*, 攝大乘論, "Compendium of the Mahāyāna") Chapter 2, sections 14A, B and Chapter 8, section 20,[97] *Trisvabhāva* (*TS*, 三性論, "Treatise on the Three Natures,") verse 35,[98] *ASBh*,[99] and *Vijñaptimātratāsiddhi* (*Si*, 成唯識論, "Treatise on the Proof of Consciousness-only"),[100] in the same way four examples are given to prove that the outside world does not exist and is only consciousness. These four examples are basically the same as those given in this section. (*MS* 2.14A describes the four examples as the "teaching of the World-honored One," however its scriptural source is unclear. There is also the possibility that in reality *MS* was the first text to present them.[101])

To avoid tiresome complications, we will refrain from introducing these four examples while comparing the Yogācāra texts and *PŚPP*. However, there is no doubt that *PŚPP* adopted the four types of examples that prove there is only consciousness and no external objects and were well-known in the Yogācāra school in its discussion of how the object of mental repro-

[97] *MS(L)* 30.16-31.25, 78.30-79.20, *MS(N)* [1982: *70.13-73.8*, 1987: *98.15-99.13*] T.31, 139a12-25, 148a29-b12. Cf. Lamotte [1973: Tome 2, 104-107, 250-252], Nagao [1982: 315-322, 1987: 282-287].

[98] *TS* 129.1-2.

[99] *ASBh* 41.22-42.15, T.31, 715b13-c1.

[100] *Si* T.31,39a8-22.

[101] *Cheng weishilun shuji* (成唯識論述記, "A Commentary on the Treatise on the Proof of Consciousness Only", T.43, 488c9) gives the scriptural source of these four examples as the "*Abhidharma-sūtra*." See Nagao [1982: 319(n.1)].

duction (*adhimokṣya*) does not independently exist. From this perspective, the discussion in this section comes close to the consciousness-only theory of the Yogācāra school. However, it is interesting that despite this, consciousness-only and *ālaya* consciousness theories are not propounded in *PŚPP*.

As touched upon in section **3.2**, while overall the *PŚPP* Tibetan translation is of good quality, at least the five versions we consulted have some issues, especially with regard to §15. For example, the terms *adhimokṣya (mos par bya ba)* and *adhimokṣa (mos pa)* are switched (in the Sanskrit manuscript as well they are hard to distinguish and are frequently confused), and there are difficult and confusing passages in the section that discusses the four types of examples. We should not seek their cause only in transcription errors that arose during the transmission process of the Tibetan translation. This is especially true with regard to the latter case. It is probably necessary to consider even the possibility that in the first place the translator did not have adequate knowledge regarding the four types of examples and so on that are discussed in the Yogācāra texts. Regardless, for this reason we would like to note that there are several passages in the Tibetan translation we have corrected based on their context (particularly in this section), and that support for these corrections cannot be found in the sDe dge, sNar thang, Peking, Phug brag and sTog Palace editions.

§16 The sutra divides the four immeasurables of benevolence (*maitrī*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekṣā*) into five categories and explains that individuals should practice them.

§17 The sutra divides the six perfections into five categories and explains that individuals should practice them.

§18 The sutra divides attending to good friends (i.e., teachers; *kalyāṇamitra-sevā*) into five categories and explains that individuals should practice them.

§19 The sutra divides making offerings to the Tathāgata (*tathāgatapūjā*) into five categories and explains that individuals should practice them.

§20 The sutra explains that individuals should practice giving without attributes (*animittaṃ dānaṃ*) - not giving with attributes (*sanimittaṃ d.*) - in order to complete the perfection of giving.

Here, the sutra discusses the mental reproduction of giving, and the opposing concepts of the object of mental reproduction (*adhimokṣya*) and that which is reproduced (*adhimokṣa*) appear again. The practice of giving with attributes refers to a bodhisattva conceiving of giving [or that which is given] as the object of mental reproduction and that which is reproduced when reproducing the nature of giving using the five aggregates. In contrast, giving without attributes is based on the three types of non-conception (*svabhāva-anupalambha, tathābhāva-a.*, and *prakṛty-a.*), not conceiving of giving (or that which is given) as the object of mental reproduction and that which is reproduced. It should be noted that these three types of non-conception are clearly related to the three parts theory and are connected to the three types of the nature of emptiness that are discussed in the next section of the sutra.

While the Sanskrit text and Tibetan translation only discuss the practice of the perfection of giving and do not touch upon the remaining five such as the observation of the precepts, in the Chinese translation the text expands to include repeated explanations with regard to each perfection.

§21 The sutra discusses the three *samādhi*s of emptiness (*śūnyatā*), no-marks (*ānimitta/animitta*), and non-contrivance (*apraṇihita*). Here, it should be noted that the explanations of the *samādhi*s of emptiness and no-marks touch upon the three types of the nature of emptiness (*abhāva-śūnyatā, tathābhāva-ś.*, and *prakṛti-ś.*). The dividing of the nature of emptiness into

three types while connecting it to the three natures theory is unique to the Yogācāra school, and can be found in *MSA* Chapter 14, verse 34, *Madhyāntavibhāga* (*MAV*, 中邊分別論, "Treatise on the Analysis of the Middle and the Extremes") Chapter 3, verse 7ab, *AS*, and *Si*.[102] *MSA* discusses the three types of emptiness in relation to the *samādhi* of emptiness, and is the closest in terms of context and terminology to *PŚPP*.

§22 With regard to the five aggregates, the sutra discusses the Four Summaries of the Dharma (*dharma-uddāna*) or the Four Seals of the Dharma (*dharma-mudrā*): impermanence (*anityatā*), the nature of suffering (*duḥkhatā*), the nature of no-self (*anātmatā*), and the nature of nirvāṇa being perfect tranquility (*nirvāṇaśāntatā*). Overall, this section is also written with the three parts theory in mind. This can be seen by, for example, the fact that it is written in connection to the previous section and uses the aforementioned terms *abhāva, tathābhāva*, and *prakṛti* when explaining the nature of no-self and the nature of nirvāṇa being perfect tranquility.

§23 Closing words typical of a sutra.

4.3 The Time of the Text's Production and Its Transmission

As we have seen above, the *PŚPP* is a Perfection of Wisdom sutra that came into existence under the strong influence of Yogācāra thought, and there is no doubt that it takes into account Yogācāra texts such as *MSA, MAV*, and *MS*, in the creation of which Asaṅga and Vasubandhu were deeply involved. If looked at from the perspective of the history of Perfection of Wisdom sutras, we could say that *PŚPP* is a Perfection of Wisdom sutra that was newly created to respond to the flourishing of the

[102] *MSA* 94.25-95.4, T.31, 625c14-19; *MAV* 39.9-13, T.31, 469a17, 25-29; *AS(L)* 247.22-24, *AS(P)* 40.16-18, T.31, 675a28-b1; *ASBh* 52.1-5, T.31, 720c26-721a1; *Si* T.31, 47b9-12.

Yogācāra school. However, the fact that despite this the sutra makes no mention of consciousness-only or *ālaya* consciousness theories might indicate that there was some distance between it and the Yogācāra school.

Regardless, since the *PŚPP* is based on these Yogācāra texts, it can be supposed that it came into existence after the time of Asaṅga and Vasubandhu (around the latter half of the fourth century to the former half of the fifth century). Asvabhāva's mention of *PŚPP* in his *MSAṬ* (discussed in section **4.1**) provides an important hint as to the *terminus ante quem*: while the dates of Asvabhāva's life are still uncertain, since there is a translation by Xuanzang (A.D. 602? - 664) of another one of his works (*Mahāyānasaṃgrahôpanibandhana, MSU*, 攝大乘論釋, "Commentary on the Compendium of the Mahāyāna," T. No. 1598), it is certain that *PŚPP* was produced before the end of the seventh century.

Finally, we would like to touch upon the transmission of the *PŚPP* text. The dates of the Sanskrit manuscript and Tibetan and Chinese translation are as follows:

> Tibetan Translation: Translated before the former half of the ninth century.
> Chinese Translation: Translated during the former half of the 11th century.
> Sanskrit Manuscript: Transcribed during the latter half of the 11th century.

Looking at these above dates only, one might posit that the Tibetan translation reflects the oldest original Sanskrit text, and that the Sanskrit manuscript reflects the most recent transmission. However, the actual situation surrounding the transmission of the scripture is not that simple.

While the different versions of the *PŚPP* text are similar overall, if one compares them in detail, there are more than a few

passages that reveal different transmissions. While we must be careful because the accuracy and trustworthiness of the Chinese translation is questionable, there are some passages that clearly reveal a different transmission. For example, as described above in §20 (on the practice of the six perfections), the text has been expanded in a way not found in the Tibetan and Sanskrit versions. There are also cases in which the Chinese and Tibetan translation displays the same understanding, and the Sanskrit version differs. Furthermore, a comparison of the Tibetan translation and Sanskrit manuscript reveals passages in which the *latter* appears to have preserved a simpler and older text form. While the Tibetan translation is the tidiest text, this does not mean it always is the correct translation (Cf.§15) or that it always maintains the oldest transmission.

Based on the above, it appears that - as is often the case with other Buddhist texts - *PŚPP*'s transmission process was far from unilinear, and could be depicted as a genealogical tree with complicated branches. However, at present it is entirely impossible with only the texts themselves to estimate where the Sanskrit manuscript and Tibetan and Chinese translation exist on this tree.

5. Editorial Policy

5.1 Sanskrit Text

As described above, the *PŚPP* Sanskrit manuscript and Tibetan and Chinese translation each reflect transmissions that differ in subtle ways. Therefore, while it goes without saying that when critically editing the Sanskrit text we constantly compared it to the other two translations, we also tried to respect as much as possible the unique readings found in the Sanskrit manuscript, and minimize the amount of corrections based on the Tibetan and Chinese translations.

We divided the text into 23 sections based on its content, and further subdivided these sections as necessary.

We have not noted the parts in which we applied the sandhi rules[103] of classical Sanskrit grammar during our critical editing of the manuscript. The same goes for the frequently appearing change of *rupa* to *rūpa*, as well as sentence punctuation (*daṇḍa*), which we inserted and deleted at our discretion. However, all MS readings are found in the Diplomatic Transcription.

As described above, in the Tibetan translation there are multiple questionable passages (particularly in §15), and therefore there were cases in which we chose readings when critically editing the Sanskrit text that conflict with the Tibetan translation. We bring these passages to the reader's attention by adding the readings of the different versions of Tibetan translation in footnotes that use the following format: "Cf. ... D N P Ph S."

For comparatively long passages in which gaps have been filled in the Sanskrit text by converting the corresponding passages into Sanskrit from the Tibetan translation, we used italic notation to make it easily distinguishable.

5.2 Tibetan Text

We divided the Tibetan text into 23 sections to match the Sanskrit text, and noted the corresponding locations in the sDe dge, sNar thang, Peking, Phug brag, and sTog Palace versions at the beginning of each. We did not make note of spelling contractions. Furthermore, we added and deleted *shad* (passage, section, and sentence punctuation) as necessary, and did not note that we did so.

[103] However, sandhi rules were not applied to the vocative form of *subhūti* for stylistic reasons. Cf. *ADhŚPP*(lxi, f.n.66).

As mentioned above, there are several passages in the Tibetan translation in which our corrections are not supported by any of the wood block print editions or manuscripts. However, we feel that they are contextually justified. There are many such corrections in §15, however they are found in other sections as well. In our critical edition of the Tibetan translation, we have made note of all of them in footnotes.

5.3 Chinese Text

We divided the Chinese translation text into 23 sections to match the Sanskrit text, and at the beginning of each included the corresponding locations in the *Koryŏ taejanggyŏng* and the *Taishō daizōkyō*. As discussed in **3.3**, in *Kaijue zixing* parts of §2 and §12 have been switched in error. We have corrected this in the version included here. We have also inserted punctuation marks as necessary.

Editorial Signs and Abbreviations

Editorial Signs (of the diplomatic edition and the critical apparatus)

’	*avagraha*
|	*daṇḍa* / *shad*
||	double *daṇḍa* / *nyis shad*
¦	*daṇḍa*-like sign at the end of lines or before string-holes
¦¦	*daṇḍa*-like sign at the end of lines or before string-holes
¦¦¦	*daṇḍa*-like sign at the end of lines or before string-holes
˟	*virāma*
⁰	absence of *virāma*
⊙	string-hole
·	illegible part of an *akṣara*
··	one illegible *akṣara*

+	gap-filling sign in the manuscript equivalent to the size of one *akṣara*
×	empty space in the manuscript equivalent to the size of one *akṣara*
{ }	contain deletion: *akṣara*(s) deleted by means of one or two small strokes written directly above the *akṣara*
{{ }}	contain erasure: faint mark left afer erasing (erased *daṇḍa* or vowel symbol as in most cases, marked as {{|}}, {{ā}}, etc.; or erased unidentified *akṣara*(s), marked as {{··}}, {{·· ··}}, etc.)
( )	contain unclear *akṣara*(s) or unclear of an *akṣara*
(!)	sic
‹ ›	contain *akṣara*(s) added in the manuscript
< >	contain emendational additions
※	ornamental text-delimiter (flower-like circle)
□	Illustration

Abbreviations

add.	added in
ADhŚPP	*Adhyardhaśatikā Prajñāpāramitā* (ed. Tomabechi [2009b])
AKBh	*Abhidharmakośabhāṣya* (ed. Pradhan [1975])
AS(G)	*Abhidharmasamuccaya* (ed. Gokhale [1947])
AS(L)	*Abhidharmasamuccaya* (ed. Li [2013])

AS(P)	*Abhidharmasamuccaya* (ed. Pradhan [1950])
ASBh	*Abhidharmasamuccayabhāṣya* (ed. Tatia [1976])
BBh	*Bodhisattvabhūmi* (ed. Wogihara [1930-1936])
cf.	confer
Ch	Chinese translation of the *PŚPP* by Wei Jing, et al.(as edited in this volume)
D	sDe dge edition of the Tibetan Canon
em.	emended
K	Tripiṭaka Koreana(高麗大藏經)
MAV	*Madhyāntavibhāga-bhāṣya* (ed. Nagao [1964])
MAVṬ	*Madhyāntavibhāgaṭīkā* (ed. Yamaguchi [1934])
Ms	Sanskrit manuscript of the *PŚPP* (see 3.1)
MS(L)	*Theg pa chen po bsdus pa, *Mahāyānasaṃgraha* (ed. Lamotte [1973],Tome 1)
MS(N)	*Theg pa chen po bsdus pa, *Mahāyānasaṃgraha* (ed. Nagao [1982], [1987])
MSA	*Mahāyānasūtrālaṃkāra* (ed. Lévi [1907])
MSAṬ	*Theg pa chen po'i mdo sde'i rgyan gyi rgya cher bshad pa*, **Mahāyānasūtrālaṃkāraṭīkā*, D No.4029; P No.5530
MSU	*Theg pa chen po bsdus pa'i bshad sbyar*, **Mahāyānasaṃgrahopanibandhana*, D No. 4051; P No. 5552
Mvy	*Mahāvyutpatti* (ed. Sakaki [1981])
N	sNar thang edition of the Tibetan Canon

n.e.	no equivalent in
om.	omitted in
P	Peking edition of the Tibetan Canon
Ph	Phug brag edition of the Tibetan Canon
S	sTog Palace edition of the Tibetan Canon
ŚBh	*Śrāvakabhūmi* (ed. Shukla [1973])
ŚBh(Sh)	*Śrāvakabhūmi* (ed. Shōmonji Kenkyūkai [1998])
Si	『成唯識論』(T. No. 1585)
SNS	*Saṃdhinirmocanasūtra* (ed. Lamotte [1935])
T	Tibetan text of the *PŚPP* (as edited in this volume)
T.	Taishō Tripiṭaka(大正新脩大藏經)
TS	*Trisvabhāva* (ed. Yamaguchi [1972])
YBh	*Yogācārabhūmi* (ed. Bhattacharya [1957])
Zh	Zhonghuadazangjing（中華大藏經）, 中國藏學研究中心《大藏經》對勘局對勘・編緯, 北京, 中國藏學出版社

Comparison of Sanskrit Ms, Tibetan and Chinese

§	Sanskrit	Tibetan					Chinese	
	Ms	D	N	P	Ph	S	K	T.
1	26a5-	104a1-	170a1-	143a3-	197(α)a2-	180a3-	242c16-	854c6-
2	26b1-	104a2-	170a3-	143a4-	197(α)a3-	180a4-	242c18-23, 247a1-23, 243b1-	854c7-12, 857b17-c8, 855a6-
3	27b2-	105a5-	171b5-	144a8-	198a1-	182a1-	243b8-	855a13-
4	27b4-	105b2-	172a3-	144b4-	198a6-	182a6-	243b18-	855a21-
5	28b1-	106a7-	173a5-	145b2-	199a7-	183a7-	244a12-	855b28-
6	28b4-	106b7-	174a1-	146a3-	200a4-	184a4-	244b14-	855c20-
7	29a5-	107b4-	175a3-	146b8-	201a6-	185a7-	245a16-	856b2-
8	30a1-	108b2-	176a7-	147b6-	202b4-	186b2-	246a2-	856c17-
9	30a3-	108b6-	177a1-	148a4-	203a5-	187a2-	246a20-	857a4-
10	30b1-	109a6-	177b3-	148b4-	203b7-	187b3-	246b22-	857a25-
11	30b3-	109b2-	178a1-	148b8-	204a6-	188a1-	246c4-	857a29-
12	30b5-	109b6-	178b1-	149a4-	204b5-	188b1-	246c22-23, 243a1-23, 247b1-	857b16-17, 854c12-855a6, 857c8-
13	31b2-	110b7-	180a1-	150a5-	206a6-	189b7-	247c13-	858a11-
14	33b5-	113b5-	185a5-	153a7-	210b7-	194b1-	250b8-	859c6-
15	34a2-	114b1-	186a5-	154a3-	212a2-	195b2-	250c14-	860a1-
16	35a5-	116a4-	189a2-	155b8-	214b5-	198a4-	252a6-	860c13-
17	36a1-	117a1-	190a5-	156b5-	216a1-	199a7-	252b22-	861a16-
18	36b5-	118a4-	192a3-	158a2-	217b6-	201a6-	253c3-	861c12-
19	37a2-	118b1-	192b3-	158a7-	218a6-	201b5-	253c15-	861c22-
20	37a5-	118b6-	193a3-	158b5-	218b6-	202a5-	254a7-	862a9-

21	37b4-	119a7-	194a2-	159a8-	219b4-	203a4-	256c21-	864a1-
22	38b1-	120a7-	195b6-	160b5-	221b1-	204b6-	257b6-	864a27-
23	38b4-5	120b6-7	196b3-5	161a8-b1	222a6-7	205b4-6	257c7-10	864b17-21

Critical Edition of the Sanskrit Text

26a5namo bhagavatyā āryaprajñāpāramitāyai ||

§1

evaṃ mayā śrutam ekasmin samaye bha26b1gavān rājagṛhe vi- 26a5/D104a1
harati sma | gṛdhrakūṭe* parvate mahatā bhikṣusaṃghena* sār-
dhaṃ mahatā ca bodhisattvagaṇena ||

§2

tatra bhagavān subhūtim* āmantrayate sma || 26b1/D104a2

rūpaṃ subhūte abhā26b2vo nābhāvaḥ* sadbhāvaḥ | *vedanā saṃjñā saṃskārā vijñānaṃ subhūte abhāvo nābhāvaḥ sad-*
bhāvaḥ |* cakṣū rūpāṇi ca cakṣurvijñānaṃ* śrotraṃ śabdāḥ śro-
travijñānaṃ ghrāṇaṃ* gandhā ghrāṇavijñānaṃ* jihvā rasā ji-
hvāvijñānaṃ kāyaḥ* spraṣṭavyāni kāyavi26b3jñānaṃ mano dhar-
māḥ manovijñānaṃ subhūte abhāvo nābhāvaḥ sadbhāvaḥ ||

evaṃ* tad rūpaṃ triparivartena* bālapṛthagjanā yathābhū-
tam aprajānantas tad rūpam abhiniviśante* 'bhinirvartaya-
26b4nty* avacchādayanti | te tad rūpam* abhiniviśanto* 'bhinir-
vartayanto* 'vacchādayantaḥ śrāvakayānena pratyekabu-

4 °kūṭe em. : °kūṭo Ms ◦ °sa<ṃ>ghena em. : °saghena Ms **7** tshe dang ldan pa rab 'byor la T; 尊者須菩提 Ch for subhūtim **8** dngos po ngan pa T; 假性 Ch for nābhāvaḥ **10** <vedanā saṃjñā saṃskārā vijñānaṃ subhūte abhāvo nābhāvaḥ sadbhāvaḥ |> em. (rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni dngos po med pa | dngos po ngan pa | dngos po yod pa'o || T; 受想行識、無性、假性、實性 Ch) : om. Ms ◦ °vijñāna<ṃ> em. : °vijñāna Ms **11** ghrāṇa<ṃ> em. : ghrāṇa Ms ◦ °vijñāna<ṃ> em. : °vijñana Ms **12** kāya<ḥ> em. : kāya Ms **14** eva<ṃ> em. (de ltar T) : eva Ms ◦ triparivartena em. (le'u gsum du T) : triparivarttana Ms **15** abhiniviśante em. (mngon par zhen T; 取著 Ch) : abhinirviśante Ms **16** 'bhini<r>vartayanty em. (mngon par sgrub T; 現轉 Ch) : abhinivarttayanty Ms ◦ <tad rūpam> em. (gzugs de la T) : om. Ms ◦ abhiniviśanto em. (mngon par zhen T) : abhinirviśanto Ms **17** 'bhini<r>vartayanto em. (mngon par sgrub T) : bhinivarttayanto Ms

ddhayānena vā* tāvan na niryāsyanti | kaḥ punar vādo mahāyānena | tathābhiniviśanto* 26b5 'bhinirvartayanto 'vacchā-27a1dayanto* dīrghakālaṃ* jarāmaraṇaṃ pratyanubhavanti | yad uta narakeṣu tiryakṣu preteṣu deveṣu manuṣyeṣu ||

evaṃ vedanā saṃjñā saṃskārā vijñānaṃ subhūte abhāvo nābhāvaḥ* sadbhāvaḥ | cakṣū rūpā27a2ṇi ca cakṣurvijñānaṃ śrotraṃ* śabdāḥ śrotravijñānaṃ ghrāṇaṃ gandhā ghrāṇavijñānaṃ* jihvā rasā jihvāvijñānaṃ kāyaḥ* spraṣṭavyāni kāyavijñānaṃ mano dharmāḥ manovijñānaṃ subhūte a27a3bhāvo nābhāvaḥ sadbhāvaḥ* | evaṃ tan manovijñānaṃ triparivartena* bālapṛthagjanā yathābhūtam aprajānantas tan manovijñānam* abhiniviśante* 'bhinirvartayanty* avacchādayanti | te tad vi27a4jñānam* a*bhiniviśanto 'bhinirvartayanto 'vacchādayantaḥ śrāvakayānena pratyekabuddhayānena vā tāvan na niryāsyanti | kaḥ punar vādo mahāyānena | tathā*bhiniviśanto*

[1] <vā> em. ('am T) : om. Ms [2] tathābhiniviśanto em. (de ltar mngon par zhen T) : tathābhiniviśa·· Ms; Ms add.: yam abhiniviśanto bhinivarttayanto 'vacchādantaḥ śrāvakayānena pratyekabuddhayānena tāvan nāniryāsyanti | kāḥ punar vādo mahāyānena te cābhinirviśanto (This passage is misplaced here in manuscript, cf. the note on page 2, line 15.) [3] 'vacchādayanto em. (sgrib par byed pas T) : vasthādayanto Ms ◦ dī<r>ghakālaṃ em. (yun ring por T) : dīghakālaṃ Ms [6] nābhāvaḥ em. (dngos po ngan pa T; 假性 Ch) : nāvataḥ Ms [7] śrotra<ṃ> em. : śrotra Ms [8] ghrāṇa° em. : ghrāṇā° Ms ◦ kāya<ḥ> em. : kāya Ms [10] sadbhāvaḥ em. : sadbhāvaḥ ḥ Ms [11] triparivartena em. (le'u gsum du T) : triparivarttana Ms [12] rnam par shes pa T; 識 Ch for manovijñānam ◦ abhiniviśante em. : abhiniviśanta Ms ◦ 'bhini<r>vartayanty em. (mngon par sgrub T) : abhinivarttayanty Ms [13] te tad vijñānam em. (de dag rnam par shes pa de la T) : etad vijñānam Ms [15] a<bhiniviśanto 'bhinirvartayanto (em. : yam abhiniviśanto bhinivarttayanto Ms) 'vacchādayantaḥ (em. : 'vacchādantaḥ Ms) śrāvakayānena pratyekabuddhayānena vā (<vā> em. : om. Ms) tāvan na niryāsyanti (na niryāsyanti em. : nāniryāsyanti Ms) | kaḥ (em. : kāḥ Ms) punar vādo mahāyānena | tathā>bhiniviśanto em. (mngon par zhen cing mngon par sgrub ste | sgrib par byed pas nyan thos kyi theg pa'am | rang sangs rgyas kyi theg pas kyang nges par 'byung bar mi 'gyur na | theg pa chen pos lta smos kyang ci dgos | de ltar mngon par zhen cing T) : abhiniviśanto Ms (As mentioned previously in the note on page 2, line 2, this passage is misplaced in the section there, which should be placed here.)

’bhinirvartayanto* ’vacchādayanto dīrgharātraṃ jarāmaraṇaṃ pratyanubhavanti | yad uta narakeṣu tiryakṣu preteṣu* deveṣu manuṣyeṣu ||

evaṃ ca tad* rūpaṃ triparivartena paṇḍi$_{27a5}$tā yathābhūtaṃ prajānanto nābhiniviśante nābhinirvartayanti* prakāśayanti* | anabhiniviśanto* ’nabhinirvartayantaḥ* prakāśayanto* mahāyānena tāvan niryānti | kaḥ punar vādaḥ śrā$_{27b1}$vakayānena* pratyekabuddhayānena vā | evaṃ cānabhiniviśanto ’nabhinirvartayantaḥ* prakāśayanto jarāmaraṇaṃ na pratyanubhavanti | yad uta narakeṣu tiryakṣu preteṣu deveṣu manuṣyeṣu ||

evaṃ vedanāṃ saṃjñāṃ saṃskārān* vijñānaṃ* ca triparivartena* paṇḍitā yathābhūtaṃ prajānanto* nābhiniviśante nābhinirvartayanti* prakāśayanti | anabhi$_{27b2}$niviśanto* ’nabhinirvartayantaḥ* prakāśayanto mahāyānena tāvan niryānti | kaḥ punar vādaḥ śrāvakayānena pratyekabuddhayānena vā | evaṃ cānabhiniviśanto ’nabhinirvartayantaḥ* prakāśayanto na jarā-

[1] ’bhini<r>vartayanto em. (mngon par sgrub T) : bhinivarttayanto Ms [2] preteṣu em. (yi dags rnams T) : tyekaṣu Ms [4] evaṃ ca tad em. (de de ltar T) : evaṃ caitad Ms [5] nābhini<r>vartayanti em. (mngon par sgrub par mi byed T) : nābhinivarttayanti Ms ◦ prakāśayanti em. (gsal bar byed T; 其心開明 Ch) : prakalpayanti Ms [6] anabhiniviśanto em.(mngon par zhen par mi byed T) : nābhinirviśanto Ms ◦ ’nabhini<r>vartayantaḥ em.(mngon par sgrub par mi byed T): anabhinivarttayantaḥ Ms ◦ prakā<śa>yanto em. (gsal bar byed pas T) : prakāyanto Ms [7] śrāvaka<yānena> em. : śrāvaka Ms [9] ’nabhini<r>vartayantaḥ em. (mngon par sgrub par mi byed T) : nabhinivarttayantaḥ Ms [11] vedanā<ṃ> saṃjñā<ṃ> saṃskārān em. : vedanāsaṃjñāsaṃskārān Ms ◦ mig dang | gzugs rnams dang | mig gi rnam par shes pa dang | rna ba dang | sgra rnams dang | rna ba’i rnam par shes pa dang | sna dang | dri rnams dang | sna’i rnam par shes pa dang | lce dang | ro rnams dang | lce’i rnam par shes pa dang | lus dang | reg bya rnams dang | lus kyi rnam par shes pa dang | yid dang | chos rnams dang | yid kyi rnam par shes pa add.T [12] triparivartena em. (le’u gsum du T) : triparivarttana Ms ◦ prajā<na>nto em. (rab tu shes pas T) : prajānto Ms [13] nābhini<r>vartayanti em. (mngon par sgrub par mi byed T) : nābhinivarttayanti Ms ◦ °viśanto em. : °viśanter Ms [14] ’nabhini<r>vartayantaḥ em. (mngon par sgrub par mi byed T) : nabhinivarttayantaḥ Ms [16] ’nabhini<r>va<r>tayantaḥ em. (mngon par sgrub par mi byed T) : nabhinivattayantaḥ Ms

maraṇaṃ pratyanubhavanti | yad uta narakeṣu tiryakṣu preteṣu deveṣu manuṣyeṣu ||

§3

27b2/D105a5 rūpaṃ subhūte utpadyate ca vyayate* ca | yo rūpasyotpā$_{27b3}$do 'nutpādaḥ sa rūpasya | yo rūpasyotpādo* 'nutpādaprakṛtiḥ sā rūpasya | tāṃ punar anutpādaprakṛtiṃ* rūpasya yathābhūtaṃ prajānato bodhisattvasya* yo rūpasyānutpādaḥ sa saṃpadyate ||

evaṃ vedanā saṃjñā saṃskārā vijñānaṃ subhūte utpadyate* ca vyayate* ca | yo vijñānasyotpādo 'nutpādaḥ sa vijñānasya | yo vi$_{27b4}$jñānasyotpādo* 'nutpādaprakṛtiḥ sā vijñānasya | tāṃ punar anutpādaprakṛtiṃ vijñānasya yathābhūtaṃ prajānato* bodhisattvasya* yo vijñānasyānutpādaḥ sa saṃpadyate ||

§4

27b4/D105b2 1 yaḥ kaścit subhūte evaṃ vaded rūpam ātmā vātmīyaṃ veti tam ahaṃ bāhyaṃ* pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

yaḥ kaścit subhūte evaṃ vade$_{27b5}$d* vedanā saṃjñā saṃskārā vijñānam ātmā vātmīyaṃ veti tam apy ahaṃ bāhyaṃ* pṛthagjana-

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4 vyayate em. ('jig pa T; 滅 Ch) : vyavadāyate Ms **5** gzugs kyi skye ba med pa T; 色無生 Ch for rūpasyotpādo **6** °prakṛti<ṃ> em. : °prakṛti Ms **7** byang chub sems dpa' sems dpa' chen po T for bodhisattvasya ; 菩薩 Ch **8** subhūte utpadyate em. (rab 'byor...skye ba'o T) : na subhūte utpadyate Ms **9** vyayate em. ('jig pa T; 滅 Ch) : vyavadāyate Ms **10** rnam par shes pa'i skye ba med pa T; 識無生 Ch for vijñānasyotpādo **11** prajānato em. : prajānanto Ms **12** byang chub sems dpa' sems dpa' chen po T for bodhisattvasya ; 菩薩 Ch **15** 外中之外 Ch (=bāhyād bāhyaṃ) for bāhyaṃ ◦ pṛthagjanapakṣā° em. : pṛthagjanāpakṣyā° Ms (Cf. byis pa so so'i skye bo'i phyogs T; 愚夫異生 Ch) **17** vaded em. : vaden Ms **18** bāhyaṃ em. (phyi rol T) : bāhyād bāhyaṃ Ms (Cf. 外中之外 Ch)

pakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

2 yo 'pi subhūte evaṃ vaded rūpaṃ [a]pūrvakṛtahetukaṃ veśvaranirmāṇahetukaṃ* vāhetupratyayaṃ[a] vā tam apy ahaṃ bāhyaṃ* pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ* vadāmi ||

yaḥ kaścit subhū$_{28a1}$te* evaṃ vaded vedanā saṃjñā saṃskārā vijñānaṃ pūrvakṛtahetukaṃ veśvaranirmāṇahetukaṃ* vāhetupratyayaṃ vā tam apy ahaṃ bāhyaṃ* pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

3 yo 'pi subhūte evaṃ vaded [b]rūpaṇālakṣaṇaṃ* rūpam anubhavalakṣaṇā vedanā saṃjñānanālakṣaṇā* saṃjñā abhisaṃskāralakṣaṇāḥ* saṃskārā vijā$_{28a2}$nanālakṣaṇaṃ vijñānaṃ[b] tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

4 yo 'pi subhūte evaṃ vaded rūpaṃ* duḥkham apraśāntaṃ* rūpanirodhaḥ sukhaṃ śāntam iti tam apy ahaṃ bāhyād bāhyaṃ

[a]Cf. *YBh* 142.10ff., T.30, 308c13ff.; *YBh* 144.6ff., T.30, 309a26ff.; *YBh* 150.5ff., T.30, 310c3ff. [b]Cf. *AKBh* 108.11-12, T.29, 40a7-8; *AS(P)* 2.10-3.1(rūpaṇalakṣaṇaṃ rūpam | ... anubhavalakṣaṇā vedanā | ... saṃjñānanālakṣaṇā saṃjñā | ...abhisaṃskāralakṣaṇaḥ saṃskāraḥ | ...vijānanālakṣaṇaṃ vijñānam |), T.31, 663a25-b10; *Mvy* 7564, 7566; *ŚBh(Sh)* 240.7-8, *ŚBh* 143.9-11(rūpaṇalakṣaṇaṃ rūpam | anubhavanalakṣaṇā vedanā, saṃjñānanālakṣaṇā saṃjñā, abhisaṃskaraṇalakṣaṇāḥ saṃskārāḥ, vijānanālakṣaṇaṃ vijñānam), T.30, 419c4-5

1 byis pa so so'i skye bo T; 愚夫異生 Ch (=bālapṛthagjana°) for pṛthagjana° **3** veśvara° em. (dbang phyug T; 大自在天 Ch) : vā īsvara° Ms **4** 外中之外 Ch for bāhyaṃ ◦ pṛthagjana° em. : pṛthagjanā° Ms (Cf. byis pa so so'i skye bo'i phyogs T; 愚夫異生 Ch) ◦ mithyādṛṣṭika<ṃ> em. : mithyādṛṣṭika Ms **5** su<bhū>te em. (rab 'byor T) : sute Ms **6** veśvara° em. (dbang phyug T; 大自在天 Ch) : vā īsvara° Ms **7** 外中之外 Ch for bāhyaṃ **8** byis pa so so'i skye bo T; 愚夫異生 Ch for pṛthagjana° **9** rūpaṇālakṣaṇaṃ em. : rupaṇālakṣaṇā Ms **10** saṃjñānanālakṣaṇā em. : saṃjñānanālakṣaṇā Ms **11** abhisaṃskāralakṣaṇā<ḥ> em. (mngon par 'du byed pa'i mtshan nyid T) : abhisaṃskārālakṣaṇā Ms **12** 愚夫異生 Ch for pṛthagjana° **14** rūpa<ṃ> em. : rupa Ms ◦ apraśānta<ṃ> em. : apraśānta Ms

pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ* vadāmi ||

yo 'pi subhūte evaṃ vaded vedanā saṃjñā saṃskārā* vijñānaṃ duḥkham apra$_{28a3}$śāntaṃ* vijñānanirodhaḥ sukhaṃ śāntam iti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ* vadāmi ||

5 yo 'pi subhūte evaṃ vaden nāsty eva rūpam iti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

yo 'pi subhūte evaṃ vaden* nāsty eva vedanā saṃjñā saṃskārā vijñānam i$_{28a4}$ti* tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ||

6 yo 'pi subhūte [a]evaṃ vaded* yā rūpasya niḥsvabhāvatā* bhagavatā deśitānutpādo 'nirodha ādiśāntatā prakṛtiparinirvṛtatā*[a] sarvā sā deśanā [b]nirabhisaṃdhikā nirabhiprāyā[b]

[a]Cf. *AS(G)* 35.15-18, *AS(P)* 84.11-16(yad uktaṃ vaipulye niḥsvabhāvāḥ sarvadharmā ... anutpannā aniruddhā ādiśāntā prakṛtiparinirvṛtā), T.31, 687c29-688a6; *MS(L)* 40.15-20, 40.35-41.5, *MS(N)* [1982: *92.17-23, 93.11-18*], T.31, 141a1-3, 13-16;*MSA* 68.1-2, T.31, 615a13-19; *SNS* 66.23-27: bcom ldan 'das kyis chos thams cad ngo bo nyid ma mchis pa | chos thams cad ma skyes pa | ma 'gags pa | gzod ma nas zhi ba | rang bzhin gyis yongs su mya ngan las 'das pa zhes kyang bka' stsal lags |, T.16,693c28-29, etc. [b]Cf. *ASBh* 115.4-6, 14-15, T.31, 752b2-3,16-17; *MSA* 82.16-17, 83.2-3, T.31, 620b29-c2, c21-23 (for nirabhisaṃdhikā nirabhiprāyā)

1 Cf. phyi rol pas kyang phyi rol zhes bya ba nas log par lta ba'i bar du'o T; 外中之外、愚夫異生邪見分位 Ch **2** sa<ṃ>skārā em. : saskārā Ms **3** apraśānta<ṃ> em. (rab tu ma zhi ba T) : apratisānta Ms **5** mithyādṛṣṭikaṃ em. (log par lta ba T; 邪見 Ch) : mithyādṛṣṭikaṃ samyag ca dṛṣṭikaṃ Ms (Cf. phyi rol pas kyang phyi rol zhes bya ba nas log par lta ba'i bar du'o T; 外中之外, 愚夫異生邪見分位 Ch for bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ) **7** 愚夫異生 Ch for pṛthagjana° **9** vaden em. : vadedin Ms **10** iti em. (zhes T) : imiti Ms **11** 愚夫異生 Ch for pṛthagjana° **12** vaded em. : vadedad Ms **13** ni<ḥ>svabhāvatā em. (rang bzhin med pa T) : nisvabhāvatā Ms **14** prakṛtiparini<r>vṛtatā em. (rang bzhin gyis yongs su mya ngan las 'das pa T; 自性涅槃 Ch) : pratikṛtiparinivṛtatā Ms

yathārutam eva jñeyeti tam apy ahaṃ bāhyād bāhyaṃ pṛtha$_{28a5}$gjanapakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ‖

yo 'pi subhūte evaṃ vaded yā vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya niḥsvabhāvatā bhagavatā deśitānutpādo 'nirodha* ādiśāntatā prakṛtiparinirvṛtatā sarvā sā deśanā nirabhisaṃdhikā nirabhiprāyā yathārutam eva jñeyeti tam apy ahaṃ bāhyād bāhyaṃ pṛthagja$_{28b1}$napakṣāvasthitaṃ* mithyādṛṣṭikaṃ vadāmi ‖

§5

asti subhūte rūpaṃ yad rūpasyānabhiniveśāyānutpādāyānabhisaṃkhyānāya* saṃvartate* | asti tad rūpaṃ yad rūpasya saṃkleśāya* saṃniśrayāya saṃpraveśāya saṃvartate | asti tad rūpaṃ yad rūpasya vyavadānāya vittatvāya saṃvartate* ‖ 28b1/D106a7

asti subhūte vedanā saṃjñā saṃskārā vijñānaṃ yad vijñā$_{28b2}$nasyānabhiniveśāyānutpādāyānabhisaṃkhyānāya* saṃvartate | asti subhūte vedanā saṃjñā saṃskārā vijñānaṃ yad vijñānasya saṃkleśāya saṃniśrayāya saṃpraveśāya* saṃvartate | asti vedanā saṃjñā saṃskārā vijñānaṃ yad vijñānasya vyavadānāya vittatvāya saṃvartate* ‖

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2 愚夫異生 Ch for pṛthagjana° **5** <'>nirodha em. ('gag pa med pa T; 不滅 Ch) : nirodhaḥ Ms **7** 愚夫異生 Ch for pṛthagjana° **11** °saṃkhyānāya em. : °saṃkhyonāya Ms ◦ gzugs la mngon par zhen pa dang | skye ba dang | bstan par 'gyur ba'o ‖ T; 取著於色有所生起、隨言說轉 Ch for rūpasyānabhiniveśāyānutpādāyānabhisaṃkhyānāya saṃvartate. **12** rūpasya saṃkleśāya em. (gzugs la kun nas nyon mongs pa T) : rupasyāsaṃkleśāya Ms **13** rnam par byang ba dang | 'byor pa dang | dbang du 'gyur ba'o ‖ T; 修習淨法, 成立隨轉 Ch for vyavadānāya vittatvāya saṃvartate **15** vijñānasyānabhiniveśāyānutpādāyānabhisaṃkhyānāya em. : vijñānasya vyavadānāya vittatvāya Ms (Cf. rnam par shes pa la mngon par zhen pa dang | skye ba dang | bstan pa T; 取著於識, 有所生起, 隨言說 Ch) **17** saṃniśrayāya saṃpraveśāya em. (gnas pa dang 'jug pa T) : sanniśrayāyāpraveśāya Ms **19** rnam par byang ba dang | 'byor pa dang | dbang du 'gyur ba'o ‖ T; 修習淨法, 成立隨轉 Ch for vyavadānāya vittatvāya saṃvartate.

asti subhūte rūpaṃ yad bodhisattvānāṃ prahīṇaṃ* parijñātaṃ deśanāya vittatvāya saṃvartate 28b3 | asti subhūte rūpaṃ yat prahīṇaṃ* parijñātaṃ* saṃdarśanavittatvāya* saṃvartate | asti subhūte rūpaṃ yat prahīṇaṃ* parijñātaṃ śukladharmasamanvayāya* dharmavaśavartitvāya* mahāsukhavihārāya saṃvartate ||

asti subhūte vedanā saṃjñā saṃskārā vijñānaṃ yad bodhisattvānāṃ prahīṇaṃ parijñātaṃ deśanāya vittatvāya saṃvartate | asti subhūte ve28b4danā saṃjñā saṃskārā vijñānaṃ yat* prahīṇaṃ* parijñātaṃ saṃdarśanavittatvāya* saṃvartate | asti subhūte* vedanā saṃjñā saṃskārā vijñānaṃ yad bodhisattvānāṃ* prahīṇaṃ parijñātaṃ* śukladharmasamanvayāya* dharmavaśavartitvāya* mahāsukhavihārāya saṃvartate ||

§6

28b4/D106b7 yaḥ kaścit subhūte bodhisattvo rūpe rūpamātraṃ duḥkhamātraṃ na samanupaśyati* sa rūpa ātmānam upalabhate | yo rūpa 28b5 ātmānam upalabhate sa rūpa ātmadṛṣṭim upalabhate | yo* rūpa ātmadṛṣṭim upalabhate sa rūpe sarvam* upalabhate | yo rūpe sarvam* upalabhate sa rūpe sarvaṃ* nopalabhate | yo rūpe sarvam* upalabhamānaḥ* sarvaṃ* nopalabhate sa tasya* bha-

[1] prahīṇa<ṃ> em. : prahāna Ms [3] prahīṇaṃ em. : prahīnaṃ Ms ◦ parijñātaṃ em. : parijñānaṃ Ms ◦ saṃdarśana° em. : śandarśana° Ms [4] prahīṇaṃ em. : prahīnaṃ Ms [5] °samanvayāya em. (ldan pa T; 具足 Ch) : °samatvāya Ms ◦ chos thams cad T for dharma [10] <yat> em. (gang T) : om. Ms ◦ prahīṇaṃ em. : prahīnaṃ Ms ◦ saṃdarśana° em. : śandarśana° Ms [11] <subhūte> em. (rab 'byor T) : om. Ms [12] bodhisattvānāṃ n.e.T ◦ parijñātaṃ em. : parijñātvaṃ Ms ◦ °samanvayāya em. (ldan pa T; 具足 Ch) : °samanvāya Ms [13] <dharmavaśavartitvāya> em. (chos thams cad la dbang sgyur ba T; 於諸法得自在 Ch) : om. Ms [16] <na> samanupaśyati em. (yang dag par rjes su mi mthong ba T; 不能如實平等觀 Ch) : samanupaśyati Ms [17] yo em. (gang T) : ā Ms [18] 衆生見 Ch for sarvam [19] 衆生見 Ch for sarvam ◦ 衆生見 Ch for sarvam [20] 衆生見 Ch for sarvam ◦ upala<bha>mānaḥ em. : upalamānāḥ Ms ◦ 衆生 Ch for sarvam ◦ tasya em. (de'i T) : tas· Ms

vaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā 29a1 tāvan na niryāti* | kaḥ punar vādo mahāyānena ||

yaḥ kaścit subhūte bodhisattvo vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne vijñānamātraṃ duḥkhamātraṃ* na samanupaśyati* sa vijñāna ātmānam upalabhate | yo vijñāna ātmānam upalabhate sa vijñāna ātmadṛṣṭim upalabhate | yo vijñāna ātmadṛṣṭim upalabhate sa vijñāne sarvam* upalabhate | yo vi29a2jñāne sarvam* upalabhate sa vijñāne sarvaṃ* nopalabhate | yo vijñāne sarvam* upalabhamānaḥ sarvaṃ* nopalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā tāvan na niryāti* | kaḥ punar vādo mahāyānena ||

yaḥ punaḥ subhūte rūpe* rūpamātraṃ duḥkhamātraṃ samanupaśyati 29a3 sa rūpa ātmānaṃ nopalabhate | yo rūpa ātmānaṃ nopalabhate sa rūpa ātmadṛṣṭiṃ nopalabhate | yo rūpa ātmadṛṣṭiṃ nopalabhate sa rūpe sarvaṃ* nopalabhate | yo rūpe sarvaṃ* nopalabhate sa rūpe sarvam* upalabhate | yo rūpe sarvam* anupalabhamānaḥ* sarvam* upalabhate* sa tasya bhavaty upalambhaḥ pariniṣpannaḥ* | sa tam upalambhaṃ* niśritya śrā29a4vakayānena vā pratyekabuddhayānena vā niryāti no tu mahāyānena* ||

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2 <na> niryāti em. (nges par 'byung bar mi 'gyur T; 不能出離 Ch) : niryāti Ms **5** <duḥkhamātraṃ> em. (sdug bsngal tsam T; 苦所有分量 Ch) : om. Ms **6** <na> samanupaśyati em. (yang dag par rjes su mi mthong ba T; 不能如實平等觀 Ch) : samanupaśyati Ms **8** 衆生見 Ch for sarvam **9** 衆生見 Ch for sarvam **10** 衆生見 Ch for sarvam ◦ 衆生見 Ch for sarvam **11** 衆生 Ch for sarvam **13** <na> niryāti em. (nges par 'byung bar mi 'gyur T; 不能出離 Ch) : niryāti Ms **15** rūpe em. : rutpa Ms **18** 衆生見 Ch for sarvam **19** 衆生見 Ch for sarvam ◦ 衆生見 Ch for sarvam **20** 衆生見 Ch for sarvam ◦ <an>upalabhamānaḥ em. (mi dmigs pa T) : upalabhamānaṃ Ms (Cf. 有所得 Ch) ◦ 衆生 Ch for sarvam ◦ upalabhate em. (dmigs pa T; 有所得 Ch) : nopalabhate Ms **21** parinispanna<ḥ> em. : parinispana Ms ◦ upalambha<ṃ> em. : upalambha Ms **23** no tu mahāyānena em. (theg pa chen pos ni ma yin T) : nottamamahāyānena Ms

yaḥ punaḥ* subhūte vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne vijñānamātraṃ duḥkhamātraṃ* samanupaśyati sa vijñāna ātmānaṃ nopalabhate | yo vijñāna ātmānaṃ nopalabhate *sa vijñāna ātmadṛṣṭiṃ nopalabhate | yo vijñāna ātmadṛṣṭiṃ nopalabhate** sa vijñāne sarvaṃ* nopalabhate | yo vijñāne sarvaṃ* nopalabhate sa vijñāne sarvam* upalabhate | yo vijñā$_{29a5}$ne sarvam* anupalabhamānaḥ* sarvam* upalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ niśritya śrāvakayānena vā pratyekabuddhayānena vā niryāti no tu mahāyānena* ||

§7

29a5/D107b4 yaḥ kaścit subhūte rūpe 'bhūtaparikalpamātraṃ bhrāntimātraṃ na samanupaśyati* sa rūpe rūpam upalabhate | yo rūpe rūpam upalabhate sa rū$_{29b1}$pe rūpadṛṣṭim upalabhate | yo rūpe rūpadṛṣṭim upalabhate sa rūpe sarvam* upalabhate | yo rūpe sarvam* upalabhate sa rūpe sarvaṃ nopalabhate* | yo rūpe sarvam upalabhamānaḥ sarvaṃ nopalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā tāvan na niryāti* | kaḥ $_{29b2}$ punar vādo mahāyānena ||

yaḥ kaścit subhūte vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne

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1 punaḥ em. : sunaḥ Ms **2** <duḥkhamātraṃ> em. (sdug bsngal tsam T; 苦所有分量 Ch) : om. Ms **5** <sa ... nopalabhate> em. (de rnam par shes pa la bdag tu lta bar mi dmigs so || gang rnam par shes pa la bdag tu lta bar mi dmigs pa T; 即於識中我見無所得。若於識中我見無所得 Ch) : om. Ms 。衆生見 Ch for sarvam 。衆生見 Ch for sarvam **6** 衆生見 Ch for sarvam **7** 衆生見 Ch for sarvam 。<an>upalabhamānaḥ em. (mi dmigs pa T) : upalabhamānaḥ Ms (Cf. 有所得 Ch) 。衆生 Ch for sarvam **10** no tu mahāyānena em. (theg pa chen pos ni ma yin T) : nottamamahāyānena Ms **13** <na> samanupaśyati em. (yang dag par rjes su mi mthong ba T; 不能如實平等觀察 Ch) : samanupaśyati Ms **15** 衆生 Ch for sarvam **16** 衆生 Ch for sarvam 。有所得 Ch for nopalabhate **19** <na> niryāti em. (nges par 'byung bar mi 'gyur T; 不能出離 Ch) : niryāti Ms

’bhūtaparikalpamātraṃ bhrāntimātraṃ na samanupaśyati* sa vijñāne vijñānam upalabhate* | yo vijñāne vijñānam upalabhate *sa vijñāne vijñānadṛṣṭim upalabhate* | *yo vijñāne vijñānadṛṣṭim upalabhate** sa vijñāne sarvam* upalabhate | yo vijñāne sarvam* upalabhate sa vijñāne sarvaṃ nopalabhate* | yo vijñāne sarvam u$_{29b3}$palabhamānaḥ sarvaṃ nopalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ* niśritya śrāvakayānena vā pratyekabuddhayānena vā tāvan na niryāti* | kaḥ punar vādo mahāyānena ||

yas tu subhūte rūpe ’bhūtaparikalpamātraṃ bhrāntimātraṃ* samanupaśyati sa rūpe rūpaṃ nopalabhate | yo rūpe rūpaṃ nopalabha$_{29b4}$te sa rūpe rūpadṛṣṭiṃ nopalabhate | yo rūpe rūpadṛṣṭiṃ nopalabhate sa rūpe sarvaṃ* nopalabhate | yo rūpe sarvaṃ* nopalabhate sa rūpe sarvam upalabhate* | yo rūpe sarvam anupalabhamānaḥ* sarvam upalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ | sa tam upalambhaṃ* niśritya mahāyānena* tāvan niryāti* | kaḥ punar vādaḥ śrā$_{29b5}$vakayānena pratyekabuddhayānena vā ||

yas tu vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte abhūtaparikalpamātraṃ bhrāntimātraṃ samanupaśyati sa vijñāne vijñānaṃ nopalabhate | yo vijñāne vijñānaṃ nopala-

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1 <na> samanupaśyati em. (yang dag par rjes su mi mthong ba T; 不能如實平等觀察 Ch) : samanupaśyati Ms **2** upalabhate em. (dmigs so T) : upalabhamāna Ms **4** <sa vijñāne ... upalabhate> em. (de rnam par shes pa la rnam par shes par lta bar dmigs so || gang rnam par shes pa la rnam par shes par lta bar dmigs pa T; 即識中識見有所得, 若識中識見有所得 Ch) : om. Ms ◦ 衆生 Ch for sarvam ◦ 衆生 Ch for sarvam **5** 有所得 Ch for nopalabhate **7** upalambha<ṃ> em. : upalambha Ms **8** <na> niryāti em. (nges par ’byung bar mi ’gyur T; 不能出離 Ch) : niryāti Ms **10** bhrāntimātra<ṃ> em. : bhrāntimātra Ms **13** sarvaṃ em. (thams cad T) : rusarvaṃ Ms; 衆生 Ch for sarvaṃ **14** 衆生 Ch for sarvam ◦ 無所得 Ch for upalabhate **15** <an>upalabhamānaḥ em. (mi dmigs pa T; 無所得 Ch) : upalabhamānaḥ Ms **16** upalambha<ṃ> em. : upalambha Ms (Cf. mi dmigs pa D N P Ph S) **17** mahāyānena em. : mahāyānena vā Ms ◦ 不能出離 Ch for niryāti **19** saṃjñā<yāṃ> em. : saṃjñāsa Ms

bhate sa vijñāne vijñānadṛṣṭiṃ* nopalabhate | yo vijñāne vijñānadṛṣṭiṃ* nopalabhate sa vijñāne* sarvaṃ* nopala$_{30a1}$bhate | yo vijñāne sarvaṃ* nopalabhate sa vijñāne sarvam upalabhate* | yo vijñāne sarvam anupalabhamānaḥ* sarvam upalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ* | sa tam upalambhaṃ niśritya mahāyānena tāvan niryāti* | kaḥ punar vādaḥ śrāvakayānena pratyekabuddhayānena vā ||

§8

30a1/D108b2 rūpe subhūte bodhisattvasya yathārutābhiniveśa$_{30a2}$vyāhārasamudācāraḥ* satkāyadṛṣṭisamudācāraḥ punarbhavatṛṣṇāsamudācāro* vibhavaparyeṣṭisamudācāro rūpe 'parijñātaliṅgam ||

evaṃ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvasya yathārutābhiniveśavyāhārasamudācāraḥ satkāyadṛṣṭisamudācāraḥ* punarbhavatṛṣṇāsamudācāro* vibhavapa$_{30a3}$ryeṣṭisamudācāro vijñāne 'parijñātaliṅgam* ||

rūpe subhūte bodhisattvasya yathārutābhiniveśavyāhārāsamudācāraḥ satkāyadṛṣṭyasamudācāraḥ punarbhavatṛṣṇāsamudācāro vibhavaparyeṣṭyasamudācāro rūpe parijñātaliṅgam ||

evaṃ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvasya yathārutābhiniveśavyāhārāsamudācāraḥ satkāyadṛṣṭyasamudācāraḥ punarbhavatṛṣṇāsamudācāro

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1 vijñānadṛṣṭi<ṃ> em. : vijñānadṛṣṭi Ms **2** vijñānadṛṣṭi<ṃ> em. : vijñānadṛṣṭi Ms ◦ vijñāne em. : vijñāne vā Ms ◦ 衆生 Ch for sarvaṃ **3** 衆生 Ch for sarvaṃ ◦ 無所得 Ch for upalabhate **4** <an>upalabhamānaḥ em. (mi dmigs pa T; 無所得 Ch) : upalabhamānaḥ Ms **5** pariniṣpannaḥ em. : parinniṣpannaḥ Ms **6** 不能出離 Ch for niryāti **10** °samudācāraḥ em. : °samudācārar Ms **11** punarbhavatṛṣṇā° em. (yang 'byung ba'i sred pa T; 復... 有愛 Ch) : punarbhagavandṛṣṭā° Ms **14** °samudācāraḥ em. : °samudācārāḥ Ms ◦ punarbhavatṛṣṇā° em. (yang 'byung ba'i sred pa T; 復... 有愛 Ch) : punarbhavantṛṣṭṇā° Ms **15** °liṅga<m> em. : °liṅga Ms

vibhavaparyeṣṭyasamudācāro vijñāne parijñātaliṅgam ||*

§9

trīṇīmāni subhūte rūpe bodhisattvasya cittabījāni* yāni 30a3/D108b6
pratyayagṛhītāni vyavadānāya saṃvartante* | adhimukti-
5 cittabījam* udvegacittabījam avipraṇāśacittabījaṃ* ca ||

trīṇīmāni subhūte vedanāyāṃ saṃjñāyāṃ saṃskāreṣu* vijñāne subhūte bodhisattvasya 30a4 cittabījāni* yāni pratyayagṛhītāni vyavadānāya saṃvartante | adhimukticittabījam udvegacitta-bījam avipraṇāśacittabījaṃ ca ||

10 trīṇīmāni subhūte rūpe bodhisattvena cittāny utpādayitavyāni | anabhiniveśacittaṃ visaṃyogacittaṃ pariśodhanacittaṃ* ca | sacet punaḥ subhūte bodhisattvaḥ tadrūpe* 30a5 cittotpādam

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1 <rūpe subhūte ... vijñāne parijñātaliṅgam ||> em. (rab 'byor byang chub sems dpa' gzugs la sgra ji bzhin du mngon par ma zhen te | tha snyad du kun tu mi spyod na | 'jig tshogs la lta bar kun tu spyod pa ma yin | yang 'byung ba'i sred pa la kun tu spyod pa ma yin | 'jig pa yongs su tshol bar kun tu spyod pa ma yin te | gzugs yongs su shes pa'i rtags yin no || rab 'byor byang chub sems dpa' tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la sgra ji bzhin du mngon par ma zhen te | tha snyad du kun tu mi spyod na | 'jig tshogs la lta bar kun tu spyod pa ma yin | yang 'byung ba'i sred pa la kun tu spyod pa ma yin | 'jig pa yongs su tshol bar kun tu spyod pa ma yin te | rnam par shes pa yongs su shes pa'i rtags yin no || T; 復次, 須菩提！若菩薩於諸色中, 隨其言說不生取著, 不作用而行, 是不行有身見, 亦復不行有愛。離有尋求亦無所行, 是於色中善了知相。須菩提！受、想、行、識亦復如是。若菩薩於諸識中, 隨其言說不生取著, 不作用而行, 是不行有身見, 亦復不行有愛。離有尋求亦無所行, 是於識中善了知相 Ch) : om. Ms **3** cittabījāni em. (sems kyi sa bon T; 心種子 Ch) : cittabijāni bijāni Ms **4** saṃvarta<n>te em. : saṃvarttate Ms **5** °bījam em. : °bījān Ms ◦ avipraṇāśa° em. : avipranāśa° Ms **6** sa<ṃ>skāreṣu em. : saskāreṣu Ms **7** cittabījāni em. (sems kyi sa bon T; 心種子 Ch) : cittabījāni bijānī Ms **11** pariśodhanacittaṃ em. (yongs su sbyong ba'i sems T) : pariśodhanaś cittañ Ms **12** tadrūpe em. (於彼色中 Ch) : tadrupaṃ Ms (Cf. gzugs la T)

anutpādaṃ mahotpādaṃ* samanupaśyati sa* evaṃ samanupaśyan* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyate ||

trīṇīmāni subhūte vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne bodhisattvena cittāny utpādayitavyāni | anabhiniveśacittaṃ visaṃyogacittaṃ* pariśodhanacittaṃ ca | sacet punaḥ subhūte* bodhisa$_{30b1}$ttvaḥ tadvijñāne* cittotpādam anutpādaṃ mahotpādaṃ* samanupaśyati sa evaṃ samanupaśyan kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyate* ||

§10

30b1/D109a6 rūpaṃ sacet subhūte bodhisattvo* 'stitayā tathāstitayā nāstitayā* vā samanupaśyaty atattvajño bodhisattva iti veditavyaḥ* ||

evaṃ vedanāṃ saṃjñāṃ saṃskārān* vijñānaṃ sacet subhūte bodhisattvo 'sti$_{30b2}$tayā tathāstitayā nāstitayā* vā samanupaśyaty atattvajño bodhisattva iti veditavyaḥ ||

rūpaṃ sacet* subhūte bodhisattvo 'nastitayātathāstitayānasti-

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1 sems skye ba dang | mi skye ba dang | cher skye ba dang | mnyam du skye ba T; 若心有生、若心無生, 大生、平等生 Ch for cittotpādam anutpādaṃ mahotpādaṃ. ◦ sa em. : sā Ms **2** samanupaśya<n> em. : samanupaśya Ms **4** saṃjñā<yāṃ> em. : saṃjñā Ms **6** visaṃyogacittaṃ em. : visaṃyogacittam | visaṃyogacittaṃ Ms **7** puna<ḥ subhūte> em. (rab 'byor T; 須菩提 Ch) : puna Ms ◦ tadvijñāne em. (於彼識中 Ch) : taṃ vijñāne Ms (Cf. tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la T) **8** sems skye ba dang | mi skye ba dang | cher skye ba dang | mnyam du skye ba T; 若心有生、若心無生, 大生、平等生 Ch for cittotpādam anutpādaṃ mahotpādaṃ. **9** abhisaṃbhotsyate em. : abhisaṃbudhyate Ms **11** <bodhisattvo> em. (byang chub sems dpas T) : om. Ms (Cf. 菩薩摩訶薩 Ch) ◦ tathā<stitayā> nāstitayā em. (de bzhin du yod pa nyid dam | med pa nyid du T) : tathānāstitayā Ms **12** veditavyaḥ em. (rig par bya T; 當知 Ch) : vaktavyaḥ Ms **13** vedanā<ṃ> saṃjñā<ṃ> saṃskārān em. : vedanā saṃjñā saṃskārāḥ Ms **14** tathā<stitayā> nāstitayā em. (de bzhin du yod pa nyid dam | med pa nyid du T) : tathānāstitayā Ms **16** <sa>cet em. : cet Ms

nāstitayā* samanupaśyati tattvajño bodhisattva iti veditavyaḥ ||

vedanāṃ saṃjñāṃ saṃskārān* vijñānaṃ sacet subhūte bodhisattvo 'nastitayātathāstitayānastinā$_{30b3}$stitayā* samanupaśyati tattvajño bodhisattva iti veditavyaḥ ||*

§11

rūpe subhūte bodhisattvasya cittaṃ samādhātukāmasya rūpam adhimucyamānasya tac* cittaṃ rūpa uccalati* saṃcalati vicalati duradhimokṣo bodhisattvo veditavyaḥ || 30b3/D109b2

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvasya* cittaṃ samādhātukāmasya* $_{30b4}$ vijñānam adhimucyamānasya* vijñāne tac* cittam uccalati saṃcalati vicalati duradhimokṣo bodhisattvo veditavyaḥ ||

rūpe subhūte bodhisattvaś cittaṃ samādhātukāmas tac ca rūpam adhimucyamāno rūpe cittaṃ na badhnāti na saṃbadhnāti* na vibadhnāti svadhimokṣo bodhisattvo veditavyaḥ ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bo$_{30b5}$dhisattvaś cittaṃ samādhātukāmas tac ca* vijñānam adhimucyamāno vijñāne* cittaṃ na badhnāti na saṃbadhnāti na vibadhnāti svadhimokṣo bodhisattvo veditavyaḥ ||

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1 <'n>astitayā° em. (yod pa ma yin pa T) : astitayā° Ms **2** vedanā<ṃ> saṃjñā<ṃ> saṃskārā<n> em. : vedanā saṃjñā saṃskārā Ms **3** <'n>astitayā° em. (yod pa ma yin pa T) : astitayā° Ms **4** rūpaṃ sacet ... tattvajño bodhisattva iti veditavyaḥ || vedanāṃ ... tattvajño bodhisattva iti veditavyaḥ || n.e. Ch **7** tac em. : taś Ms ◦ uccalati em. (skyod T) : uścalati Ms **10** bodhisattvasya em. : bodhisatvaś Ms ◦ samādhātukāmasya em. (mnyam par gzhag par 'dod T) : samādhātukāmaḥ taś cittaṃ Ms **11** adhimucyamānasya em. : adhimucyamāno Ms ◦ <tac> em. (de T) : om. Ms **14** <na saṃbadhnāti> em. (kun tu mi 'dogs T) : om. Ms **17** tac ca em. : taś citta Ms **18** vijñāne em. (rnam par shes pa la T) : vijñāna Ms

§12

30b5/D109b6 1 rūpe subhūte alakṣaṇadharmaparijñāyai* duḥkhapraśamāya* nirvāṇānaikāntikatvāya* ca pratipanno bodhisattvaḥ samyakpratipanno veditavyaḥ | evaṃ ca 31a1 samyakpratipanno bodhisattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte alakṣaṇadharmaparijñāyai duḥkhapraśamāya* nirvāṇānaikāntikatvāya ca* pratipanno bodhisattvaḥ samyakpratipanno veditavyaḥ | evaṃ ca samyakpratipanno bodhisattvaḥ* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

ala$_{31a2}$**kṣaṇaparijñāyai***
duḥkhasyopaśamāya* ca |
anaikānte śāntatāyai*
bodhisattvaḥ* prapadyate* || 1 ||

2 rūpe subhūte nirālokaṃ samantālokaṃ tadāśrayaṃ tatpraveśaṃ ca* dharmaṃ yathābhūtaṃ prajānan bodhisattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte nirālokaṃ samantālokaṃ ta$_{31a3}$dāśrayaṃ* tatpraveśaṃ ca dharmaṃ

2 °parijñāyai em. : °parijñāye Ms ◦ °praśamāya em. (rab tu zhi bar bya ba ... 'i phyir T) : °prasamāya Ms **3** nirvāṇānaikāntikatvāya em. : nirvāṇe anekāntikatvāya Ms (Cf. mya ngan las 'das pa la gcig tu nges par bya ba'i phyir T) **8** °praśamāya em. (rab tu zhi bar bya ba ... 'i phyir T) : °prasamāya Ms **9** nirvāṇānaikāntikatvāya <ca> em. : nirvāṇe anekāntikatvāya Ms (Cf. mya ngan las 'das pa la gcig tu nges par bya ba'i phyir T) **10** <evaṃ ca samyakpratipanno bodhisattvaḥ> em. (byang chub sems dpa' de ltar yang dag par zhugs pa T; 如是行者是菩薩 Ch) : om. Ms **12** alakṣaṇaparijñāyai em. (mtshan nyid med par shes bya T) : alakṣaṇadharmaparijñāye Ms **13** °śamāya em. : °samāya Ms **14** anaikānte śāntatāyai em. (衆相皆寂靜 Ch) : anekāntaśayāntasya Ms (Cf. zhi ba gcig tu nges bya bar T) **15** bodhisattva<ḥ> em. : bodhisattva Ms ◦ pra<pa>dyate em. (sgrub par byed T) : pradyate Ms **17** tatpraveśa<ṃ ca> em. : tatpraveśa Ms **20** tadāśraya<ṃ> em. : tadāśraya Ms

yathābhūtaṃ prajānan bodhisattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisambudhyate ||

nirālokaś ca yo dharmaḥ
samantāloka eva ca* **|**
tadāśrayapraveśaṃ ca
jñātvā tāṃ* **bodhim āpnute** || 2 ||

3 rūpe subhūte rūpaṃ parimārgamāṇo bodhisattvaḥ tac* cānupalabhamāno rūpam anābhāsīkṛtya rūpadharmasamatāṃ* ca prati$_{31a4}$vidhya* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte vijñānaṃ parimārgamāṇo bodhisattvaḥ tac cānupalabhamāno vijñānam anābhāsīkṛtya vijñānadharmasamatāṃ ca pratividhya* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

pragṛhyālabhya* dharmāgryaṃ*
vastvanābhā$_{31a5}$sacaitasaḥ* **|**
abhijño* dharmatāyāṃ ca
dhīmān bodhiṃ nigacchati || 3 ||

4 rūpe subhūte abhāvakuśalo bodhisattvo rūpavibhavena samanvāgato rūpadharmadhātuniścalaḥ* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

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4 samantāloka eva ca em. : samantālokaṃ caivaṃ Ms **6** tā<ṃ> em. : tā Ms **7** tac em. : taṃc Ms **8** rūpadharmasamatā<ṃ> em. (色法平等性 Ch) : rupadharmasamantā Ms (Cf. gzugs kyi chos nyid T) **9** pratividhya em. (rab tu rtogs par byas nas T) : pratividhyati Ms **11** saṃjñāyā<ṃ> em. : saṃjñāyā Ms **13** pratividhya em. (rab tu rtogs par byas nas T) : pratividhyati Ms **15** pragṛhyālabhya em. (rab tu btsal na mi dmigs T) : pragṛhyālasya Ms ◦ dharmāgryaṃ em. : dharmāṃvrya Ms **16** °caitasaḥ em. : °cetasaḥ Ms **17** legs par shes pa T for abhijño **20** rūpa<dharma>dhātu° em. (gzugs kyi chos kyi dbyings T) : rupadhātu° Ms (Cf. 色界 Ch)

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte abhāvakuśalo bodhisattvo vijñānavibhavena* samanvāgato vi$_{31b1}$jñānadharmadhātuniścalaḥ* kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

abhāvakuśalo dhīmān*
vibhāvanasamanvitaḥ* |
niścalo dharmadhātoś* ca
sarvajñatvaṃ* nigacchati || 4 ||

5 rūpe subhūte nirartham apārthaṃ* mahārthaṃ yathābhūtaṃ* prajānan bodhisattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate* ||

vedanāyāṃ saṃjñā$_{31b2}$yāṃ saṃskāreṣu vijñāne subhūte nirartham apārthaṃ* mahārthaṃ yathābhūtaṃ prajānan bodhisattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ||

nirarthaṃ cāpy anarthaṃ ca
mahārthaṃ tathyam ity api* |
saṃbuddho* vai bodhisattvaḥ*
sa hi bodhiṃ nigacchati* || 5 ||

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2 vijñānavibhavena em. : vijñānavibhāvana Ms **3** vijñānadharmadhātu° em. (rnam par shes pa'i chos kyi dbyings T) : vijñānadhātudharmadhātu° Ms (Cf. 法界 Ch) **5** dhīmān em. (blo ldan T) : dhīrmān Ms **6** °samanvitaḥ em. : °samanvāgataḥ Ms **7** dharmadhātoś em. (chos kyi dbyings las T) : dharmadhātuś Ms **8** sarvajñatvaṃ em. : sarvajñatvaḥ Ms **9** apārtha<ṃ> em. : apārtha Ms ◦ yathābhūta<ṃ> em. : yathābhūta Ms **11** abhisaṃbudhyate em. : abhisaṃbhotsyate Ms **13** apārtha<ṃ> em. : apārtha Ms **17** mahārthaṃ tathyam ity api em. : mahārthaṃstathem ity abhi Ms (Cf. don che ba yi don du ni T; 大義亦復然 Ch) **18** saṃbuddho em. : saṃbuddhā Ms (Cf. shes nas T) ◦ bodhisattvaḥ em. : bodhisattvā Ms **19** <sa> hi bodhi<ṃ> nigacchati em. : hi bodhi nigacchanti Ms (Cf. byang chub chen po 'thob par 'gyur T; 速得菩提果 Ch)

§13

1 rūpe subhūte bodhisattvena* pañca rāgān parijñāya pari- 31b2/D110b7
varjayitavyāḥ | vitarkarāga$_{31b3}$ḥ* pratarkarāgo vikalparāgo rāgo mahārāgaś ca* ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte bodhisattvena* pañca rāgān parijñāya parivarjayitavyāḥ | vitarkarāgaḥ pratarkarāgo vikalparāgo rāgo mahārāgaś ca ||

rūpe subhūte bodhisattva imān pañca rāgān parivarjayitvā rūpasvabhāvaṃ nopalabha$_{31b4}$te | rūpasvabhāvam anupalabhamāno rūpe rūpaṃ nopalabhate | rūpe rūpam anupalabhamāno rūpe rūpam upalabhate | yo rūpe rūpopalambhaḥ sa eva rūpe rūpānupalambhaḥ* | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñā$_{31b5}$ne subhūte bodhisattva imān pañca* rāgān parivarjayitvā vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | vijñāne vijñānam anupalabhamāno vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ sa eva* vijñāne vijñānānupalambhaḥ | sa tena vijñāno$_{32a1}$palambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

2 rūpe subhūte bodhisattvena pañca dveṣān parijñāya parivarjayitavyāḥ | vitarkavicāradveṣaḥ pratarkavicāradveṣo*

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2 byang chub sems dpa' sems dpa' chen pos T; 菩薩摩訶薩 Ch for bodhisattvena. **3** °rāgaḥ em. : °rāgāḥ Ms **4** ca em. : cā Ms **5** saṃjñāyā<ṃ> em. : saṃjñāyā Ms **6** byang chub sems dpa' sems dpa' chen pos T; 菩薩摩訶薩 Ch for bodhisattvena. **12** rūpānupalambhaḥ em. : rūpānūpalambhaḥ Ms **15** saṃjñāyā<ṃ> em. : saṃjñāyā Ms **16** pa<ñ>ca em. (lnga po T) : paca Ms **20** eva em. : eva ca Ms **24** pratarkavicāradveṣo em. (rab tu rtog pa dang rnam par dpyod pa'i zhe sdang T; 徧尋伺瞋 Ch) : apratarkavicāradveṣaḥ Ms

vikalpavicāradveṣo* dveṣo mahādveṣaś ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne su$_{32a2}$bhūte bodhisattvena pañca dveṣān parijñāya* parivarjayitavyāḥ | vitarkavicāradveṣaḥ pratarkavicāradveṣo* vikalpavicāradveṣo* dveṣo* mahādveṣaś ca ||

rūpe subhūte bodhisattva* imān pañca dveṣān parivarjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabhamāno rūpe rūpaṃ nopalabhate | rūpe $_{32a3}$ rūpam anupalabhamāno rūpe rūpam upalabhate | yo rūpe rūpopalambhaḥ sa eva rūpe rūpānupalambhaḥ | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imān pañca dveṣān parivarjayitvā $_{32a4}$ vijñānasvabhāvaṃ* nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | vijñāne vijñānam anupalabhamāno vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ sa eva vijñāne vijñānānupalambhaḥ | sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti ya$_{32a5}$d utānuttarāyai samyaksaṃbodhaye ||

3 rūpe subhūte bodhisattvena* pañca mohān* parijñāya parivarjayitavyāḥ | bhrāntimoho bhrāntinimittamoho 'bhrāntinimittamoho moho mahāmohaś ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bo-

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1 vikalpavicāradveṣo em. (rnam par rtog pa dang rnam par dpyod pa'i zhe sdang T; 分別伺瞋 Ch) : avikalpavicāradveṣaḥ Ms **3** parijñāya em. (yongs su shes par byas T; 知已 Ch) : parijñānaya Ms **4** pratarkavicāradveṣo em. (rab tu rtog pa dang rnam par dpyod pa'i zhe sdang T; 徧尋伺瞋 Ch) : apratarkavicāradveṣaḥ Ms ◦ vikalpavicāradveṣo em. (rnam par rtog pa dang rnam par dpyod pa'i zhe sdang T; 分別伺瞋 Ch) : avikalpavicāradveṣaḥ Ms ◦ dveṣo em. : dveṣā Ms **6** bodhisattva em. : bodhisatvena Ms **14** vijñānasvabhāva<ṃ> em. : vijñānasvabhāva Ms **21** bodhisattvena em. : bodhisatva || Ms ◦ mohān em. (gti mug T) : mahān Ms

dhisattvena pañca mohān* parijñāya parivarjayitavyāḥ | bhrāntimoho 32b1 bhrāntinimittamoho 'bhrāntinimittamoho moho mahāmohaś ca ||

rūpe subhūte bodhisattva* imān pañca mohān parivarjayitvā rūpasvabhāvaṃ* nopalabhate | rūpasvabhāvam anupalabhamāno rūpe rūpaṃ nopalabhate | rūpe rūpam anupalabhamāno rūpe rūpam upalabhate | yo rūpe rūpopalambhaḥ sa eva rūpe rūpā32b2nupalambhaḥ | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imān pañca mohān parivarjayitvā vijñānasvabhāvaṃ* nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | 32b3 vijñāne vijñānam anupalabhamāno* vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ sa eva vijñāne vijñānānupalambhaḥ | sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

4 rūpe* subhūte bodhisattvena pañca mānān parijñāya pari32b4varjayitavyāḥ | bāhuśrutyamāno 'bhyudayamāno 'bhimāno māno mahāmānaś ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena pañca mānān parijñāya parivarjayitavyāḥ | bāhuśrutyamāno 'bhyudayamāno 'bhimāno māno mahāmānaś ca ||

rūpe subhūte bodhisattva* imān pañca 32b5 mānān parivarjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabhamāno rūpe rūpaṃ nopalabhate | rūpe rūpam anupalabhamāno

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1 mohān em. : mohā(t) Ms **4** <bodhisattva> em. (byang chub sems dpas T) : om. Ms (Cf. 菩薩摩訶薩 Ch) **5** °svabhāvaṃ em. : °svabhāvāṃ Ms **12** vijñānasvabhāva<ṃ> em. (rnam par shes pa'i rang bzhin T) : vijñānaṃ svabhāva Ms **14** <an>upalabhamāno em. (mi dmigs pas T) : upalabhamāno Ms **19** rūpe em. (gzugs la T) : rupe rupa Ms **25** bodhisattva em. (byang chub sems dpas T) : bodhisatvā Ms (Cf. 菩薩摩訶薩 Ch)

rūpe rūpam upalabhate | yo rūpe rūpopalambhaḥ* sa eva rūpe rūpānupalambhaḥ | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam* abhibhūya niryāti yad u$_{33a1}$tānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imān pañca mānān parivarjayitvā vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | vijñāne vijñānam anupalabhamāno* vijñāne vijñānam upalabhate | yo vijñāne vijñāno$_{33a2}$palambhaḥ sa eva vijñāne vijñānānupalambhaḥ | sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

5 rūpe subhūte bodhisattvena pañca dṛṣṭīḥ parijñāya parivarjayitavyāḥ | svabhāvaviparyāsadṛṣṭir* astītidṛṣṭir* apavādadṛṣṭir dṛṣṭir mahādṛṣṭi$_{33a3}$ś ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena pañca dṛṣṭīḥ parijñāya parivarjayitavyāḥ | svabhāvaviparyāsadṛṣṭir astītidṛṣṭir apavādadṛṣṭir* dṛṣṭir mahādṛṣṭiś ca ||

rūpe subhūte bodhisattva imāḥ pañca dṛṣṭīḥ parivarjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabha$_{33a4}$māno rūpe rūpaṃ nopalabhate | rūpe rūpam anupalabhamāno rūpe rūpam upalabhate | yo rūpe rūpopalambhaḥ sa eva rūpe rūpānupalambhaḥ* | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhi-

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1 rūpopalambhaḥ em. : rupomupalambhaḥ Ms **3** rūpam em. : rupem Ms **8** anupalabhamāno em. (mi dmigs pas T) : nopalabhateḥmāno Ms **14** °viparyāsadṛṣṭi<r> em. : °viparyāśadṛṣṭi Ms ◦ °dṛṣṭir em. : °dṛṣṭīḥ Ms **18** apavāda° em. (skur pa 'debs pa T) : apadavāda° Ms **24** rūpānupala<m>bhaḥ em. : rupānupalabhaḥ Ms

sattva imā$_{33a5}$ḥ pañca dṛṣṭīḥ parivarjayitvā vijñānasvabhāvaṃ* nopalabhate | vijñānasvabhāvam* anupalabhamāno* vijñāne vijñānaṃ nopalabhate | vijñāne vijñānam* anupalabhamāno vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ sa eva* vijñāne vijñānānupalambhaḥ* | sa tena $_{33b1}$ vijñānopalambhānupalambhena sarvaprakāraṃ* vijñānam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

6 rūpe subhūte bodhisattvena pañca vimatīḥ parijñāya parivarjayitavyāḥ | dharmavimatir gatiduḥkhavimatir nirvāṇabuddhabodhisattvadharmavimatir* vimatir mahāvimatiś ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāre$_{33b2}$ṣu vijñāne subhūte bodhisattvena pañca vimatīḥ* parijñāya parivarjayitavyāḥ | dharmavimatir gatiduḥkhavimatir nirvāṇabuddhabodhisattvadharmavimatir* vimatir mahāvimatiś ca ||

rūpe subhūte bodhisattva imāḥ* pañca vimatīḥ parivarjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabhamāno rūpe $_{33b3}$ rūpaṃ nopalabhate | rūpe rūpam anupalabhamāno rūpe rūpam upalabhate* | yo rūpe rūpopalambhaḥ sa eva rūpe rūpānupalambhaḥ | sa tena rūpopalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imāḥ pañca vimatī$_{33b4}$ḥ parivarjayitvā vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne

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1 vijñānasvabhāvaṃ em. : vijñānaṃ svabhāvaṃ Ms **2** vijñānasvabhāvam em. : vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam Ms ◦ anupalabhamāno em. (mi dmigs pas T) : anumapalabhamāno Ms **3** vijñānam em. : vijñānaṃm Ms **5** sa eva em. (de nyid T) : sa evaṃ Ms ◦ vijñānānupalambhaḥ em. : vijñānām anupalambhaḥ Ms **6** <sarvaprakāraṃ> em. (rnam pa thams cad du T) : om. Ms **10** °dharma° n.e. T (Cf. 佛菩薩法寂靜疑 Ch) **12** vimatīḥ em. : vimatiḥ Ms **14** °dharmavimatir em. : °dharmavimatīḥ Ms; dharma n.e.T (Cf. 佛菩薩法寂靜疑 Ch) **15** imā<ḥ> em. : imā Ms **18** upalabhate em. (dmigs T) : upalabhabhate Ms

vijñānaṃ* nopalabhate | vijñāne vijñānam anupalabhamāno* vijñāne vijñānam* upalabhate | yo vijñāne vijñānopalambhaḥ* sa eva vijñāne vijñānānupalambhaḥ | sa* tena vijñānopalambhānupalambhena* sarvaprakāraṃ vijñānam abhibhūya ni$_{33b5}$ryāti yad utānuttarāyai samyaksaṃbodhaye ||

§14

33b5/D113b5 rūpe subhūte bodhisattvaḥ paryeṣan rūpaṃ dharmaṃ deśayan rūpe kāyavāṅmanaskarma* pariśodhayaṃs tad rūpaṃ yathārutaṃ* yathādṛṣṭi* yathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kāyavāṅmanaskarma pariśodhayati | rūpe 'paryeṣako* bodhisattvo 'samyagvākkarmakathitā* vedita$_{34a1}$vyaḥ | tasmiṃś ca rūpe 'pariśuddhakāyavāṅmanaskarmā* bodhisattvo veditavyaḥ ||

rūpe subhūte bodhisattvaḥ paryeṣan rūpaṃ dharmaṃ deśayan rūpe kāyavāṅmanaskarma pariśodhayaṃs tad rūpam ayathārutam ayathādṛṣṭi ayathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kāyavāṅmanaskarma pariśodhayati | rūpe suparyeṣako bodhisattvaḥ samyagvākkarmakathitā veditavyaḥ | tasmiṃś ca rūpe pariśuddhakāyavāṅmanaskarmā bo-

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1 vijñāna<ṃ> em. : vijñāna Ms ◦ anupalabhamāno em. (mi dmigs pas T) : unupalabhamāno Ms **2** vijñānam em. : vijñānaṃm Ms **3** vijñānopalambha<ḥ> em. : vijñānopalambha Ms ◦ vijñānānupala<m>-bha<ḥ | sa> em. (rnam par shes pa mi dmigs pa'o || de T) : vijñānānupalabha Ms **4** vijñānopalambhānupalambhena em. (rnam par shes pa dmigs pa mi dmigs pa T) : vijñānānupalambhām upalambhena Ms **8** rūpe kāya° em. (gzugs la lus dang ... T) : rupa ekāya° Ms **9** yathārutaṃ em. (ji ltar brjod pa T; 如言 Ch) : yathābhūtaṃ Ms ◦ ji ltar bstan pa T for yathādṛṣṭi **11** nyes par yongs su tshol ba T; 返求於苦 Ch for 'paryeṣako **12** <'>samyagvākkarmakathitā em. (Cf. dam pa'i chos ma yin pa'i gtam can T; 不正說法 Ch) : samyagvākkarmakathito Ms **13** <'>pariśuddhakāyavāṅmanaskarmā em. (lus dang ngag dang yid kyi las yongs su ma dag pa T; 不能清淨身語意業 Ch) : pariśuddhakāyavāṅmanaskarma Ms

dhisattvo veditavyaḥ ||[*]

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvaḥ paryeṣan vijñānaṃ dharmaṃ deśayan vijñāne[*] kāyavāṅmanaskarma pariśodhayaṃs tad[*] vijñānaṃ yathārutaṃ[*] yathādṛṣṭi[*] yathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kāyavāṅmanaskarma pariśodhaya$_{34a2}$ti | vijñāne 'paryeṣako[*] bodhisattvo 'samyagvākkarmakathitā[*] veditavyaḥ | tasmiṃś ca vijñāne 'pariśuddhakāyavāṅmanaskarmā[*] bodhisattvo veditavyaḥ ||

vijñāne subhūte bodhisattvaḥ paryeṣan vijñānaṃ dharmaṃ deśayan vijñāne kāyavāṅmaskarma pariśodhayaṃs tad vijñānam ayathārutam ayathādṛṣṭi ayathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kāyavāṅmanaskarma pariśodhayati | vijñāne suparyeṣako bodhisattvaḥ samyagvākkarmakathitā veditavyaḥ | tasmiṃś ca vijñāne

[1] <rūpe ... veditavyaḥ ||> em. (rab 'byor byang chub sems dpa' gzugs yongs su tshol zhing gzugs kyi chos ston la | gzugs la lus dang ngag dang yid kyi las yongs su sbyong zhing | gzugs de la ji ltar brjod pa bzhin du ma yin | ji ltar bstan pa bzhin du ma yin | ji ltar bsnyad pa bzhin du ma yin par yongs su tshol zhing chos ston te | de la lus dang ngag dang yid kyi las yongs su sbyong na | gzugs la legs par tshol ba'i byang chub sems dpa' ste | yang dag pa'i ngag gi las kyi gtam can gyi byang chub sems dpar rig par bya'o || gzugs de la lus dang ngag dang yid kyi las yongs su dag pa'i byang chub sems dpar rig par bya'o || T; 須菩提！若菩薩摩訶薩雖求於色, 色中說法, 色中清淨身、語、意業, 而於色中不如言如說, 不如所稱讚; 以不如是求故, 不如是說法故, 不如是清淨身、語、意業故, 菩薩摩訶薩能於色中如是求者, 當知是菩薩摩訶薩能正說法, 能於色中清淨身、語、意業。Ch) : om. Ms [3] vijñāne em. (rnam par shes pa la T) : vijñānaṃ Ms [4] <tad> em. (de T) : om. Ms [5] yathārutaṃ em. (ji ltar brjod pa T; 如言 Ch) : yathābhūtaṃ Ms ◦ yathādṛṣṭi em. : yathādṛṣṭikaṃ Ms (Cf. ji ltar bstan pa T for yathādṛṣṭi) [7] nyes par yongs su tshol ba T; 返求於苦 Ch for 'paryeṣako ◦ <'>samyagvākkarmakathitā em. (Cf. dam pa'i chos ma yin pa'i gtam can T; 不正說法 Ch) : samyagvākkarmakathito Ms [8] <'>pariśuddhakāyavāṅmanaskarmā em. (lus dang ngag dang yid kyi las yongs su ma dag pa T; 不能清淨身語意業 Ch) : pariśuddhakāyavāṅmanaskarma Ms

pariśuddhakāyavāṅmanaskarmā bodhisattvo veditavyaḥ ||*

§15

34a2/D114b1 rūpe subhūte bodhisattvaś cittaṃ samādhātukāmaḥ tac ca rūpam* adhyātmam* adhimucyamāno* dvaye dvayam* upalabhate | adhimokṣyarūpam* adhimokṣarūpaṃ* ca | tatra yo bodhisa$_{34a3}$ttvo rūpe yathādhimokṣyam* adhimokṣam avavadate yathādhimokṣaṃ vādhimokṣyam avavadate* rūpe 'samyagavavaditā* bodhisattvo veditavyaḥ ||

tat kasya hetoḥ | na hi subhūte adhimokṣyarūpam* adhi-

[1] <vijñāne ...veditavyaḥ ||> em. (rab 'byor byang chub sems dpa' rnam par shes pa yongs su tshol zhing rnam par shes pa'i chos ston la | rnam par shes pa la lus dang ngag dang yid kyi las yongs su sbyong zhing | rnam par shes pa de la ji ltar brjod pa bzhin du ma yin | ji ltar bstan pa bzhin du ma yin | ji ltar bsnyad pa bzhin du ma yin par yongs su tshol zhing chos ston te | de la lus dang ngag dang yid kyi las yongs su sbyong na | rnam par shes pa la legs par tshol ba'i byang chub sems dpa' ste | yang dag pa'i ngag gi las kyi gtam can gyi byang chub sems dpar rig par bya'o || rnam par shes pa de la lus dang ngag dang yid kyi las yongs su dag pa'i byang chub sems dpar rig par bya'o || T; 須菩提！若菩薩摩訶薩雖求於識, 識中說法, 識中清淨身、語、意業, 而於識中不如言如說, 不如所稱讚; 以不如是求故, 不如是說法故, 不如是清淨身、語、意業故, 菩薩摩訶薩若於識中如是求者, 當知是菩薩摩訶薩能正說法, 能於識中清淨身、語、意業。Ch) : om. Ms [4] tac ca rūpam em. (gzugs de la T; 彼色 Ch) : tatvarūpam Ms ◦ adhyātmam em. (nang du T) : apy ātmānam Ms ◦ adhimucyamāno em. : adhimucyamāno vā Ms ◦ dvaye dvayam em. (二中二 Ch) : dvaye dvayem Ms; gzugs la ... gnyis T for dvaye dvayam [5] adhimokṣyarūpam em. (mos par bya ba'i gzugs T; 所信解色 Ch) : adhimokṣarupam Ms ◦ adhimokṣarūpaṃ em. (mos pa'i gzugs T; 能信解色 Ch) : adhimokṣyārupañ Ms [6] yathādhimokṣyam em. (mos par bya ba ji lta ba bzhin du T) : yathādhimokṣam Ms [7] yathādhimokṣaṃ vādhimokṣyam avavadate em. (mos par bya ba la mos pa ji lta ba bzhin du ston T; 隨能信解說所信解 Ch) : yathādhimokṣyaṃ vā adhimokṣya vā adhimokṣyayāvavadeti Ms [8] <'>samyagavavaditā em. (yang dag pa ma yin par ston pa T; 不正說法 Ch) : samyagavavadito Ms [9] adhimokṣyarūpam em. (mos par bya ba'i gzugs T) : bodhimokṣyarupam Ms

mokṣarūpāt* pṛthaglakṣaṇaṃ vidyate | sacet subhūte adhimokṣyarūpam* adhimokṣarūpāt* pṛthaglakṣaṇaṃ vidyate [a]nānādhi$_{34a4}$muktānāṃ* sattvānāṃ samādhimokṣye 'bhinnāni darśanāny* upalabhyeran | na ca* svapnādiṣv* anālambanādhimokṣa upalabhyeta* | bālapṛthagjanāś ca rūpe tattvadarśino* bhaveyuḥ | na ca siddhe yukte nirvikalpādhimokṣe cādhimokṣyarūpam anuvarteta* | yasmāt* tarhi subhūte nānādhimuktānāṃ sattvānāṃ samādhimokṣye* bhinnāni* darśanāni pravartante* | svapnādiṣu $_{34a5}$ cānālambanādhimokṣa* upalabhyate | na ca bālapṛthagjanā rūpe tattvadarśino* bhavanti | siddhe yukte nirvikalpādhimokṣe* cādhimokṣyarūpam anuvartate*[a] | *tasmād adhimokṣyarūpam apṛthaglakṣaṇam adhi-*

[a] Cf. *ASBh* 41.22-42.15, T.31,715b13-c1; *MS(L)* 30.16-31.25, 78.30-79.20, *MS(N)* [1982: *70.13-73.8*, 1987: *98.15-99.13*], T.31,139a12-25; *Si* T.31, 39a8-22; *TS* 129.1-2

1 adhimokṣarūpāt em. : adhimokṣyarupāt Ms (Cf. mos par bya ba'i gzugs las D N P Ph S) **2** adhimokṣyarūpam em. : bodhimokṣyarūpam Ms (Cf. mos pa'i gzugs D N P Ph S) ◦ adhimokṣarūpāt em. : adhimokṣyarupāt Ms (Cf. mos par bya ba'i gzugs las D N P Ph S) **3** nānādhimuktān<āṃ> em. : nānādhimuktān Ms **4** samādhimokṣye <'>bhinnāni darśanāny em. : samaye dhimokṣyabhinnovidarśanāny Ms (Cf. mos par bya ba la ... mtshungs par lta ba tha dad par D N P S; ... tha dad pa Ph; 平等法中有差別相可見可得 Ch) ◦ na ca em. : na manaḥ Ms ◦ svapnādiṣv em. (rmi lam la sogs pa la T) : svapnādhisv Ms **5** <an>ālambanādhimokṣa upalabhyeta em. (dmigs pa med pa'i mos pa dmigs par yang ... 'gyur T) : ālambano dhimokṣya upalabhen Ms ◦ tattvadarśino em. : tatvadarśanā Ms **7** na ca siddhe yu<kte> nirvikalpādhimo<kṣe cādhimo>kṣyarūpam anuvarteta em. (rnam par mi rtog pa'i mos pa grub pa rigs pa la yang mos par bya ba'i gzugs rjes su 'jug par mi 'gyur ba zhig T) : mama siddhe yunirvikalpādhimokṣyaṃ rupam anuvarttate Ms ◦ yasmāt em. ('di ltar T) : yasmāt tasmāt Ms **8** nānādhimuktānāṃ <sattvānāṃ> samādhimokṣye em. (mos par bya ba la sems can mos pa tha dad pa rnams dang mtshungs pa T) : nānādhimoktānāṃ samadhimokṣya Ms ◦ <bhinnāni> em. (tha dad pa T) : om. Ms **9** pravartante em. : pravarttente Ms (Cf. ma gyur D N P Ph S) ◦ cānālambanādhimokṣa em. (dmigs pa med pa'i mos pa T) : cāvānāṃ ca yathādhimokṣya Ms **10** °da<r>śino em. : °daśino Ms **11** siddhe yukte nirvikalpādhimokṣe em. (rnam par mi rtog pa'i mos pa grub pa rigs pa la T) : samasiddhaṃ muktaṃ nirvikalpādhimokṣyāś Ms **12** anuvartate em. : anuvarttante Ms

mokṣarūpād bodhisattvena draṣṭavyam | nānyatra sanimittadṛṣṭiko rūpādhimokṣas tathā yathā samutpannaṃ tad adhimokṣyarūpam | tasmād artho 'nyaḥ khyāti ||[3]

evaṃ paśyan[4] bodhisattvo 'dhimokṣyarūpasaṃjñāṃ vibhāvayati | tasyaivaṃ[5] bhavaty adhimokṣyarūpe saty adhimokṣarūpaṃ[6] yujyate nāsatīti viditvādhimokṣarūpabhrāntim[7] u$_{34b1}$palabhate | adhimokṣarūpasaṃjñām api vibhāvayati[8] | sa dvayarūpasaṃjñāṃ[9] vibhāvayitvā sarvarūpaṃ nopalabhate | sarvaṃ rūpam anupalabhamāno[11] rūpabhrāntim upalabhate | rūpabhrāntim upalabhamāno rūpabhrāntinimittam upalabhate | rūpabhrāntinimittam upalabhamāno rūpe 'bhrāntidharmān[12] samudā$_{34b2}$nayati[13] | rūpe 'bhrāntidharmān[14] samudānayan rūpe 'bhrāntiniṣyandān dharmān samudānayati | pūrvam eva cānena rūpabhrāntyabhrāntidharmāḥ[16] samudānītā bhavanti | sa[17] rūpe 'bhrāntidharmān abhrāntiniṣyandadharmāṃś[18] ca niśritya sarvabuddhadharmān bhāvayati[19] | sattvāṃś ca paripācayati | bu-

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[3] <tasmād ... khyāti ||>(de'i phyir byang chub sems dpas mos pa'i gzugs las mos par bya ba'i gzugs kyi mtshan nyid gud na med par blta bar bya'o || gzhan du na mos par bya ba'i gzugs de ji lta ba bzhin du mtshan ma dang bcas pa'i lta ba'i mos pa'i gzugs kyang yang dag par byung ba ni ma gtogs so || de bas na don gzhan snang ngo || T) : om. Ms (Cf. fol. 35a1-2) [4] paśyan em. (mthong ba T) : paśān Ms [5] tasyaivaṃ em. (de 'di snyam du T) : na tasyaivaṃ Ms [6] adhimokṣarūpaṃ em. (mos pa'i gzugs T) : adhimokṣyarupaṃ Ms ◦ viditvā<dhimokṣa>rūpabhrāntim em. : viditvā rupabhrāntim Ms (Cf. rig nas gzugs la 'khrul ba'i sems D N P S; rigs nas ... Ph) [7] <vi>bhāvayati em. (rnam par 'jig T) : bhāvayati Ms [8] dvayarūpasaṃjñāṃ em. (gzugs gnyis kyi 'du shes T) : dvayaṃ rupasaṃjñāṃ Ms [9] anupalabhamāno em. (mi dmigs pas T) : anupalabhamāno rupam anupalabhamāno Ms [11] rūpe 'bhrāntidharmān em. (gzugs la 'khrul ba med pa'i chos T) : rupabhrāntidharmān Ms [12] samudānayati em. (yang dag par sgrub T) : samudānayeti Ms ◦ rūpe 'bhrāntidharmān em. (gzugs la 'khrul ba med pa'i chos T) : rupabhrāntidharmān Ms [14] rūpabhrānt<yabhrānt>idharmāḥ em. (gzugs la 'khrul ba dang 'khrul ba med pa'i chos T) : rupabhrāntidharmās Ms ◦ sa em. (de T) : na Ms [15] <'>bhrānti<dharmān> abhrānti<niṣyanda>dharmāṃś em. ('khrul ba med pa'i chos dang 'khrul ba med pa'i rgyu mthun pa'i chos la T) : bhrāntābhrāntidharmāś Ms [16] bhāvayati em. : bhāvayanti Ms

ddhakṣetraṃ* ca pariśodhayati* | kṣipraṃ* cānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | evaṃ 34b3 rūpe 'vavadamāno bodhisattvo mahāsattvaḥ* samyagavavaditā* bhavati ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte bodhisattvaś cittaṃ samādhātukāmaḥ tac ca vijñānam* adhyātmam* adhimucyamāno dvaye dvayam* upalabhate | adhimokṣyavijñānam adhimokṣavijñānaṃ* ca | tatra yo bodhisattvo vijñāne yathādhimokṣyam adhimo$_{34b4}$kṣam* avavadate yathādhimokṣaṃ* vādhimokṣyam* avavadate vijñāne 'samyagavavaditā* bodhisattvo veditavyaḥ ||

tat kasya hetoḥ | na hi subhūte adhimokṣyavijñānam* adhimokṣavijñānāt* pṛthaglakṣaṇaṃ vidyate | sacet subhūte adhimokṣyavijñānam adhimokṣavijñānāt* pṛthaglakṣaṇaṃ vidyate nānādhimuktānāṃ sattvā$_{34b5}$nāṃ* samādhimokṣye* 'bhinnāni* darśanāny upalabhyeran* | na ca svapnādiṣv* anālambanādhimokṣa* upalabhyeta | bālapṛthagjanāś ca vijñāne*

[1] °kṣetraṃ em. : °kṣatraṃ Ms ◦ pariśo<dha>yati em. (yongs su sbyong T) : pariśoyati Ms ◦ kṣipraṃ em. (myur du T) : kṣiṃpra Ms [3] mahāsattvaḥ n.e. T ◦ °avavaditā em. : °avavadito Ms [4] saṃjñāyā<ṃ> em. : saṃjñāyā Ms [5] tac ca vijñānam em. (rnam par shes pa de la T) : tatvavijñānam Ms [6] adhyātmam em. (nang du T) : apy ātmam Ms ◦ rnam par shes pa la ... gnyis T for dvaye dvayam [7] adhimokṣavijñānaṃ em. (能信解識 Ch) : adhimokṣyavijñānaṃ Ms (Cf. mos pa'i gzugs D N P Ph S) [8] adhimokṣam em. : adhimokṣyeṣv Ms [9] yathādhimokṣaṃ em. (mos pa ji lta ba bzhin du T) : yathādhimokṣyaṃ Ms ◦ vādhimokṣya<m> em. : vā adhimokṣya Ms [10] <'>samyagavavaditā em. (yang dag pa ma yin par ston pa T) : samyagavavadito Ms [11] adhimokṣyavijñānam em. : adhimokṣye vijñānam Ms (Cf. mos pa'i rnam par shes pa D N P Ph S) [12] adhimokṣavijñānāt em. : adhimokṣyavijñāna Ms (Cf. mos par bya ba'i rnam par shes pa las D N P Ph S) [13] adhimokṣavijñānāt em. : adhimokṣyaviñānānāṃ Ms (Cf. mos par bya ba'i rnam par shes pa las D N P S; ... shes pas Ph) [14] sattvānā<ṃ> em. : satvānā Ms ◦ samādhimokṣye em. (mos par bya ba la ... mtshungs pa T) : saced adhimokṣye Ms [15] <'>bhin<n>āni em. : bhināni Ms (Cf. tha dad par D N P Ph S) ◦ upalabhyeran em. (dmigs par 'gyur T) : upalabhoran Ms ◦ °ādiṣv em. : °ādisv Ms [16] <an>ālambanādhimokṣa em. (dmigs pa med pa'i mos pa T) : ālambanādhimokṣya Ms ◦ vijñāne em. (rnam par shes pa la T) : vijñāna Ms

tattvadarśino bhaveyuḥ* | na ca siddhe yukte nirvikalpādhimokṣe cādhimokṣyavijñānam anuvarteta* | yasmāt* tarhi subhūte nānādhimuktānāṃ sattvānāṃ samādhimokṣye* bhinnāni darśanā$_{35a1}$ni* pravartante | svapnādiṣu cānālambanādhimokṣa*upalabhyate* | na ca bālapṛthagjanā vijñāne tattvadarśino bhavanti | siddhe yukte* nirvikalpādhimokṣe* cādhimokṣyavijñānam* anuvartate* | tasmād adhimokṣyavijñānam* apṛthaglakṣaṇam* adhimokṣavijñānād* bodhisattvena draṣṭavyam* | nānya$_{35a2}$tra sanimittadṛṣṭiko* vijñānādhimokṣas* tathā yathā* samutpannaṃ tad adhimokṣyavijñānam* | tasmād artho 'nyaḥ* khyāti ||

evaṃ paśyan bodhisattvo 'dhimokṣyavijñānasaṃjñāṃ* vibhāvayati* | tasyaivaṃ bhavaty* adhimokṣyavijñāne* saty adhimokṣavijñānaṃ* yujyate nāsatīti viditvādhimokṣavi-

[1] bhaveyuḥ em. : bhavenyuḥ Ms [2] na ca siddhe yukte nirvikalpādhimokṣe cādhimokṣyavijñānam anuvarteta em. (rnam par mi rtog pa'i mos pa grub pa rigs pa la yang mos par bya ba'i rnam par shes pa rjes su 'jug par mi 'gyur ba zhig T) : na cāsiddhayuktanirvikalpādhimokṣyādhimokṣyavijñānam anuvarttate Ms ◦ yasmāt em. ('di ltar T) : tasmāt Ms [3] samādhimokṣye em. (mos par bya ba la ... mtshungs pa T) : sativyadhimokṣya Ms [4] bhinnāni darśanāni em. (lta ba tha dad pa T) : yāni nidarśanāni Ms [5] cā<nā>lambanādhimokṣa em. (dmigs pa med pa'i mos pa T) : cālambano dhimokṣya Ms ◦ upalabhyate em. : upalabhate Ms [6] <siddhe yukte > em. (grub pa rigs pa la T) : om. Ms [7] nirvikalpādhimokṣe em. (rnam par mi rtog pa'i mos pa ... la T) : nirvikalpā adhimokṣyāṣ Ms ◦ cādhimokṣyavijñānam em. : cādhimokṣye vijñānam Ms ◦ anuvartate em. : anuvarttante Ms [8] adhimokṣyavijñānam em. (mos par bya ba'i rnam par shes pa T) : adhimokṣyavijñānam anuvarttante | adhimokṣyavijñānāny Ms ◦ apṛthaglakṣaṇam em. (mtshan nyid gud na med pa T) : apṛthagjanalakṣaṇam Ms ◦ adhimokṣavijñānād em. (mos pa'i rnam par shes pa las T) : adhimokṣyannivijñānaṃ Ms [9] draṣṭavyam em. : draṣṭavyaḥ Ms ◦ sanimittadṛṣṭiko em. (mtshan ma dang bcas pa'i lta ba T) : yanimittadṛṣṭiko Ms [10] vijñānādhimokṣas em. (Cf. mos pa'i rnam par shes pa T) : vijñānādhimokṣyas Ms ◦ yathā em. (ji lta ba bzhin du T) : sathā Ms [11] adhi° em. : ādhi° Ms ◦ artho 'nyaḥ em. (don gzhan T) : artho rupo Ms [12] 'dhimokṣya°em. (mos par bya ba T) : dhimokṣa° Ms [13] <vi>bhāvayati em. (rnam par 'jig T) : bhāvayati Ms ◦ bhavaty em. : bhāvayato Ms ◦ <a>dhimokṣya° em. (mos par bya ba T) : dhimokṣa° Ms [14] adhimokṣa° em. (mos pa T) : adhimokṣya° Ms

jñānabhrāntim upalabhate |* adhimokṣavijñānasaṃjñām* api vibhāvayati* | sa* dva$_{35a3}$yavijñānasaṃjñāṃ* vibhāvayitvā* sarvavijñānaṃ nopalabhate | sarvavijñānam anupalabhamāno vijñāne bhrāntim upalabhate | vijñānabhrāntim upalabhamāno vijñānabhrāntinimittam upalabhate | vijñānabhrāntinimittam upalabhamāno vijñāne 'bhrāntidharmān* samudānayati | vijñāne 'bhrāntidharmān* samudānayitvā vijñāne 'bhrā$_{35a4}$ntiniṣyandadharmān samudānayati | pūrvam eva cānena vijñānabhrāntyabhrāntidharmāḥ* samudānītā bhavanti | sa vijñāne 'bhrāntidharmān* abhrāntiniṣyandadharmāṃś ca niśritya sarvabuddhadharmān* bhāvayati | sattvāṃś ca paripācayati | buddhakṣetraṃ ca pariśodhayati | kṣipraṃ cānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | evaṃ vijñāne 'vavadamāno $_{35a5}$ bodhisattvaḥ samyagavavaditā* veditavyaḥ ||

§16

1 rūpe subhūte bodhisattvena mahāsattvena* pañcākārā 35a5/D116a4
maitrī bhāvayitavyā | saddharmopasaṃhārā maitrī laukikasukhopasaṃhārā maitrī lokottarasukhopasaṃhārā maitrī maitrī mahāmaitrī ca ||

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1 viditvā<dhimokṣavijñānabhrāntim upalabhate |> em. : viditvā Ms (Cf. rig nas mos pa'i rnam par shes pa la 'khrul ba'i sems dmigs te | T) ◦ adhimokṣavijñānasaṃjñām em. (mos pa'i rnam par shes pa'i 'du shes T) : adhimokṣyavijñānaṃ saṃjñām Ms **2** <vi>bhāvayati em. (rnam par 'jig T) : bhāvayati Ms ◦ sa em. (de T) : na Ms ◦ °saṃjñā<ṃ> em. : °saṃjñā Ms **3** <vi>bhāvayitvā em. (rnam par bshig nas T) : bhāvayitvā Ms **7** <'>bhrāntidharmān em. ('khrul ba med pa'i chos T) : bhrāntidharmān Ms ◦ <'>bhrāntidharmān em. ('khrul ba med pa'i chos T) : bhrāntidharmān Ms **9** vijñānabhrāntyabhrāntidharmā<ḥ> em. (rnam par shes pa la 'khrul ba dang 'khrul ba med pa'i chos T) : vijñānabhrāntabhrāntidharmā Ms **10** sa vijñāne 'bhrāntidharmān em. (de rnam par shes pa la 'khrul ba med pa'i chos T) : avijñānabhrāntidharmān Ms **11** <sarva>buddhadharmān em. (sangs rgyas kyi chos thams cad T) : buddhadharmān Ms **15** °avavaditā em. : °avavadito Ms **17** mahāsattvena n.e. T

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena mahāsa$_{35b1}$ttvena* pañcākārā* maitrī bhāvayitavyā | saddharmopasaṃhārā maitrī laukikasukhopasaṃhārā maitrī lokottarasukhopasaṃhārā maitrī maitrī mahāmaitrī ca ||

2 rūpe subhūte bodhisattvena mahāsattvena* pañcākārā karuṇā bhāvayitavyā | asaṃgrahakaruṇā* saṃyogakaruṇāpy* asaṃyogakaruṇā karuṇā mahāka$_{35b2}$ruṇā ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena mahāsattvena* pañcākārā karuṇā bhāvayitavyā* | asaṃgrahakaruṇā* saṃyogakaruṇāpy* asaṃyogakaruṇā karuṇā mahākaruṇā ca ||

3 rūpe subhūte bodhisattvena mahāsattvena* pañcākārā muditā bhāvayitavyā | saddharmaprasādābhiṣyandanā$_{35b3}$nugrahānumodanā muditā laukikasukhābhiṣyandanānugrahānumodanā muditā lokottarasukhābhiṣyandanānugrahānumodanā muditā muditā mahāmuditā* ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena mahāsattvena* pañcākārā muditā bhāvayitavyā | saddharmaprasādābhiṣyandanānugrahā$_{35b4}$numodanā muditā laukikasukhābhiṣyandanānugrahānumodanā muditā lokottarasukhābhiṣyandanānugrahānumodanā muditā muditā mahāmuditā ca ||

4 rūpe subhūte bodhisattvena mahāsattvena* pañcākāropekṣā bhāvayitavyā | asaddṛṣṭyasaṃkleśopasaṃhāropekṣā sarvadoṣaparivarjanāsaṃkleśo$_{35b5}$pasaṃhāropekṣā sarvaguṇaparigrahāsaṃkleśopasaṃhāropekṣopekṣā mahopekṣā ca ||

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2 mahāsattvena n.e. T ◦ pañcākārā em. (rnam pa lnga T) : ṃpacākārā Ms **5** mahāsattvena n.e. T **6** asaṃgraha° em. (mi sdud pa T; 無取著 Ch) : sasadgraha° Ms ◦ api n.e. T **9** mahāsattvena n.e. T ◦ bhāvayitavyā em. (bsgom par bya T) : bhāyiyitavyā Ms **10** asaṃgraha° em. (mi sdud pa T; 無取著 Ch) : asadgraha° Ms ◦ api n.e. T **12** mahāsattvena n.e. T **16** mahāmuditā em. (dga' ba chen po T; 大喜 Ch) : mahādhimuditā Ms **18** mahāsattvena n.e. T **23** mahāsattvena n.e. T

vedānāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena mahāsattvena* pañcākāropekṣā* bhāvayitavyā | asaddṛṣṭyasaṃkleśopasaṃhāropekṣā* sarvadoṣaparivarjanāsaṃkleśopasaṃhāropekṣā* sarvaguṇapa$_{36a1}$rigrahāsaṃkleśopasaṃhāropekṣopekṣā mahopekṣā ca ||

§17

1 rūpe subhūte dānapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ dānaṃ bhāvayitavyam | pratijñādānam* [a]āmiṣābhayapratipattidānaṃ dharmapratipattidānaṃ[a] dānaṃ mahādānaṃ ca || 36a1/D117a1

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte dānapāramitā$_{36a2}$yāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ dānaṃ bhāvayitavyam | pratijñādānaṃ* āmiṣābhayapratipattidānaṃ dharmapratipattidānaṃ dānaṃ mahādānaṃ ca ||

2 rūpe subhūte śīlapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ śīlaṃ* bhāvayitavyam | [b]samādānasāṃketikaśīlaṃ* dhyānasaṃvaraśīlam anā$_{36a3}$sravasaṃvaraśīlaṃ*[b] śīlaṃ mahāśīlaṃ ca ||

[a]Cf. *ASBh* 108.25, T.31, 749c3-4; *BBh* 129.9, T.31, 508c20-21; *MSA* 104.8, 111.23-112.1, T.31,629b10, 632a18-21; *Si* T.31, 51b8-9 [b]Cf. *AKBh* 205.17-18, T.29, 72b12-14; *MSA* 105.2-4, T.31, 629c6-8

2 mahāsattvena n.e. T ◦ pa<ñ>cākāropekṣā em. (btang snyoms rnam pa lnga T) : pacākārā upekṣā Ms **3** °asaṃkleśo° em. : °asaṃklośo° Ms **4** sarvadoṣaparivarjanāsaṃkleśopasaṃhāropekṣā em. (nyes pa thams cad yongs su spang ba dang kun nas nyon mongs pa med pa brtul ba'i btang snyoms T) : sarvadoṣaparivarjjanā | saṃklośopasaṃkāropekṣā Ms **8** mahāsattvena n.e. T **9** pra<ti>jñādānaṃ em. (dam bcas pa'i sbyin pa T; 誓願施 Ch) : prajñādānam Ms **12** mahāsattvena n.e. T **13** pra<ti>jñādānaṃ em. (dam bcas pa'i sbyin pa T; 誓願施 Ch) : prajñādānaṃ Ms **17** mahāsattvena n.e. T ◦ śīla<ṃ> em. : śīla Ms **18** 饒益有情戒 Ch for samādānasāṃketikaśīlaṃ **19** anāsravasaṃvara° em. (zag pa med pa'i sdom pa T) : anāsravasavaṃra° Ms

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte śīlapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ śīlaṃ bhāvayitavyam | samādānasāṃketikaśīlaṃ* dhyānasaṃvaraśīlam anāsravasaṃvaraśīlaṃ* śīlaṃ mahāśīlaṃ ca ||

3 rūpe subhūte kṣāntipāramitāyāṃ pra$_{36a4}$yuktena bodhisattvena mahāsattvena* pañcākārā* kṣāntir* bhāvayitavyā* | [a]sattvāpakāramarṣaṇā kṣāntir duḥkhādhivāsanakṣāntir dharmanidhyānakṣāntiḥ*[a] kṣāntir* mahākṣāntiś ca ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne* subhūte kṣāntipāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākārā* kṣāntir bhāvayi$_{36a5}$tavyā | sattvāpakāramarṣaṇā* kṣāntir duḥkhādhivāsanakṣāntir dharmanidhyānakṣāntiḥ* kṣāntir mahākṣāntiś ca ||

4 rūpe subhūte vīryapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ* vīryaṃ bhāvayitavyam | uddeśasvādhyāyacittavīryaṃ sarvadoṣaparivarjanavīryaṃ sarvaguṇaparigrahavīryaṃ vīryaṃ* mahāvīryaṃ* ca ||

$_{36b1}$ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte

[a]Cf. *ASBh* 108.26-109.1, T.31, 749c5-6; *BBh* 189.9-11, T.30, 523b1-2; *MSA* 105.10-11, T.31, 629c11-14; *Si* T.31, 51b10-11

2 mahāsattvena n.e. T **3** 饒益有情戒 Ch for samādānasāṃketikaśīlaṃ **4** anāsrava° em. (zag pa med pa T) : anāsraya° Ms **7** mahāsattvena n.e. T ◦ pa<ñ>cākārā em. (rnam pa lnga T) : pacākārā Ms ◦ kṣānti<r> em. : kṣānti Ms ◦ bhāvayitavyā em. (bsgom par bya T) : bhovayitavyā Ms **9** dharmanidhyānakṣāntiḥ em. (chos la nges par sems pa'i bzod pa T; 諦察法忍 Ch) : dharmaniryāṇakṣāntiḥ Ms ◦ kṣāntir em. (bzod pa T) : kāntir Ms **10** saṃjñāyā<ṃ> em. : saṃjñāyā Ms ◦ vijñāne em. : vijñāneṣu Ms **11** mahāsattvena n.e. T **12** pa<ñ>cākārā em. (rnam pa lnga T) : pacākārā Ms ◦ sattvāpakāramarṣaṇā em. (sems can gnod pa byed pa la ji mi snyam pa T) : satvāpakārasarveṇā Ms **13** dharmanidhyānakṣāntiḥ em. (chos la nges par sems pa'i bzod pa T; 諦察法忍 Ch) : dharmaniryāṇakṣāntiḥ Ms **16** mahāsattvena n.e. T ◦ pa<ñ>cākāraṃ em. (rnam pa lnga T) : pacākāraṃ Ms **18** <vīryaṃ> em. (brtson 'grus T): om. Ms ◦ mahāvīrya<ṃ> em. : mahāvīrya Ms

vīryapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ vīryaṃ bhāvayitavyam | uddeśasvādhyāyacittavīryaṃ sarvadoṣaparivarjanavīryaṃ sarvaguṇaparigrahavīryaṃ vīryaṃ* mahāvīryaṃ ca ||

5 rūpe subhūte dhyānapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pa[36b2]ñcākāraṃ* dhyānaṃ* bhāvayitavyam | vyañjanasāpekṣakuśaladhyānaṃ vyañjananirapekṣādiviśuddhalaukikakuśaladhyānaṃ* lokottarakuśaladhyānaṃ* dhyānaṃ mahādhyānaṃ ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte dhyānapāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākāraṃ dhyānaṃ bhāvayitavyam | vyañjanasāpekṣa[36b3] kuśaladhyānaṃ* vyañjananirapekṣādiviśuddhalaukikakuśaladhyānaṃ* lokottarakuśaladhyānaṃ* dhyānaṃ mahādhyānaṃ* ca ||

6 rūpe subhūte prajñāpāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākārā prajñā bhāvayitavyā | vyañjanasāpekṣakuśaladhyānāśritā* prajñā vyañjananirapekṣādiviśuddhalaukikadhyānāśritā* [36b4] prajñā lokottaradhyānāśritā* prajñā prajñā* mahāprajñā ca ||

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[1] mahāsattvena n.e.T [4] <vīryaṃ> em.(brtson 'grus T) : om. Ms [6] mahāsattvena n.e. T ◦ pa<ñ>cākāraṃ em. (rnam pa lnga T) : pacākāraṃ Ms ◦ dhyāna<ṃ> em. : dhyāna Ms [8] vya<ñ>jananirapekṣā<di>viśuddhalaukikakuśala° em. (tshig 'bru la mi ltos pa'i dge ba gdod ma nas dag pa'i 'jig rten pa T; 善離文字最初清淨世間 Ch) : vyajananirapekṣāviśuddhalaukikakuśala° Ms ◦ °kuśala° n.e. T, Ch [11] mahāsattvena n.e. T [13] vyañjanasāpekṣa° em. (tshig 'bru la ltos pa T) : vyañjānaṃ sāpekṣa° Ms [14] vyañjananirapekṣā<di>viśuddhalaukikakuśala° em. (tshig 'bru la mi ltos pa'i dge ba gdod ma nas dag pa'i 'jig rten pa T; 善離文字最初清淨世間 Ch) : vyajananirapekṣāviśuddhalaukikakuśala° Ms ◦ °kuśala° n.e. T, Ch [15] mahādhyāna<ṃ> em. : mahādhyāna Ms [17] mahāsattvena n.e. T [18] °āśritā em. (brten pa T) : °āsritā Ms [19] vya<ñ>jananirapekṣā<di>viśuddhalaukikadhyāna° em. (Cf. tshig 'bru la mi ltos pa'i dge ba gdod ma nas dag pa'i 'jig rten pa'i bsam gtan T; 善離文字最初清淨世間定 Ch) : vyajananirapekṣāviśuddhalaukikadhyāna° Ms ◦ °āśritā em. (brten pa T) : °āsritā Ms [20] <prajñā> em. (shes rab T; 慧 Ch) : om. Ms

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte prajñāpāramitāyāṃ prayuktena bodhisattvena mahāsattvena* pañcākārā prajñā bhāvayitavyā | vyañjanasāpekṣakuśaladhyānāśritā prajñā vyañjananirapekṣādiviśuddhalaukikadhyānāśritā* prajñā lokottaradhyā$_{36b5}$nāśritā prajñā prajñā mahāprajñā ca ||

§18

36b5/D118a4 rūpe subhūte kalyāṇamitrasevāprayuktena bodhisattvena mahāsattvena* pañcākārayā kalyāṇamitrasevayā kalyāṇamitraṃ sevitavyam | śravaṇasevayopasthānaparicaryāśikṣānuvidhānasevayā pratipattyārādhanasevayā sevayā mahāsevayā ca ||

vedanāyāṃ saṃ$_{37a1}$jñāyāṃ saṃskāreṣu vijñāne subhūte kalyāṇamitrasevāprayuktena bodhisattvena mahāsattvena* pañcākārayā kalyāṇamitrasevayā kalyāṇamitraṃ sevitavyam | śravaṇasevayopasthānaparicaryāśikṣānuvidhānasevayā* pratipattyārādhanasevayā sevayā mahāsevayā ca ||

evaṃ kalyāṇamitraṃ sevamāno bo$_{37a2}$dhisattvo mahāsattvo* vimokṣopāyaṃ* ca parigṛhṇāti | bahu ca puṇyaṃ prasūyate* | kṣipram anuttarāyai* samyaksaṃbodhaye niryāti ||

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2 mahāsattvena n.e. T **5** vyañjananirapekṣā<di>viśuddhalaukikadhyānāśritā em. (Cf. tshig 'bru la mi ltos pa'i dge ba gdod ma nas dag pa'i 'jig rten pa'i bsam gtan la brten pa T; 善離文字最初清淨世間定所依止 Ch) : vyañjananirapekṣāviśuddhalaukikadhyānāsritā Ms **9** mahāsattvena n.e. T **14** mahāsattvena n.e. T **16** śravaṇa° em. (mnyan pa T) : sravaṇa° Ms **18** mahāsattvo n.e. T **19** vimokṣopāyaṃ em. (thar pa'i thabs T) : vimokṣāpāyaṃ Ms ◦ prasūyate em. (rab tu bskyed T; 能生 Ch) : prasevate Ms **20** anuttarāyai em. : anuttarāṃ Ms

§19

rūpe subhūte tathāgatapūjāprayuktena bodhisattvena mahā- 37a2/D118b1
sattvena* pañcākārayā tathāgatapūjayā tathāgataḥ pū-
jayitavyaḥ* | vicitrastotropahārapūjayā* lābhasatkāropa-
saṃhārapūja$_{37a3}$yā pratipattyārādhanapūjayā pūjayā* mahāpū-
jayā ca ||

vedanāyāṃ saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte tathāgatapūjāprayuktena bodhisattvena mahāsattvena* pañcākārayā tathāgatapūjayā tathāgataḥ pūjayitavyaḥ* | vicitrastotropahārapūjayā lābhasatkāropasaṃhārapūjayā pratipattyārādhanapūjayā pū$_{37a4}$jayā mahāpūjayā ca ||

evaṃ tathāgatapūjāyāṃ prayuktasya bodhisattvasya mahāsattvasyānantāparyanteṣu daśasu dikṣu* lokadhātuṣu buddhabodhisattvā varṇaṃ bhāṣante | sadevamānuṣāsurāc* ca lokāl* lābhasatkāraṃ pratilabhate | apramāṇāṃś ca sattvān paripācayati | buddhakṣetraṃ ca pariśodhayati | kṣipraṃ* cānuttarāṃ samyaksaṃbodhim abhi$_{37a5}$saṃbudhyate ||

§20

rūpe subhūte dānapāramitāyāṃ prayukto bodhisattvo mahā- 37a5/D118b6
sattvaḥ* sanimittaṃ dānaṃ bhāvayan na kṣipraṃ dā-
napāramitāṃ paripūrayati | animittaṃ* tu dānaṃ bhāvayan*
kṣipraṃ* dānapāramitāṃ paripūrayati | kathaṃ ca subhūte

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3 mahāsattvena n.e. T **4** pūjayitavyaḥ em. : pūjayitavyāḥ Ms ◦ vicitrastotropahāra° em. (bstod pa sna tshogs nye bar bsgrub pa T) : vicittrastotromahāra° Ms **5** pūjayā em. : pūjāyā Ms **7** saṃjñāyā<ṃ> em. : saṃjñāyā Ms **8** mahāsattvena n.e. T **9** pūjayitavyaḥ em. : pūjayitavyāḥ Ms **13** mahāsattvasya n.e. T ; °ānantāpar<yanteṣu> daśasu <dikṣu> em. (phyogs bcu'i ... mtha' yas T) : anantāpardaśeṣu Ms **14** °āsurāc em. : °āsurāś Ms **15** lokāl em. : llokāl Ms **16** kṣipraṃ em. (myur du T) : kṣiṃpra Ms **20** mahāsattvaḥ n.e. T **21** animittaṃ em. : animittan Ms ◦ bhāvaya<n> em. : bhāvaya Ms **22** kṣipraṃ em. (myur du T) : kṣiṃpra Ms

bodhisattvo rūpe sanimittaṃ* dānaṃ bhāvayaty animittaṃ vā | sacet subhūte bodhisattvo rūpe 37b1 dānam adhimucyamāno 'dhimokṣyadānaṃ vopalabhate 'dhimokṣadānaṃ vā* sanimittaṃ bodhisattvo rūpe dānaṃ bhāvayatīti veditavyam | rūpe subhūte bodhisattvo dānam adhimucyamāno nādhimokṣyadānam* upalabhate nādhimokṣadānaṃ vā* yad uta rūpasvabhāvānupalambhena tathābhāvānupalambhena* prakṛtyanupalambhena* rūpe 'nimi37b2ttaṃ bodhisattvo* dānaṃ bhāvayatīti veditavyam ||

vedanāyāṃ* saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte dānapāramitāyāṃ prayukto bodhisattvaḥ sanimittaṃ dānaṃ bhāvayan na kṣipraṃ dānapāramitāṃ paripūrayati | animittaṃ tu dānaṃ bhāvayan kṣipraṃ dānapāramitāṃ* paripūrayati | kathaṃ ca subhūte bodhisattvo vijñāne sanimittaṃ 37b3 dānaṃ bhāvayaty animittaṃ vā | sacet subhūte bodhisattvo vijñāne dānam adhimucyamāno 'dhimokṣyadānaṃ vopalabhate 'dhimokṣadānaṃ* vā sanimittaṃ dānaṃ* bodhisattvo vijñāne* bhāvayatīti veditavyam | vijñāne subhūte bodhisattvo dānam adhimucyamāno nādhimokṣyadānam upalabhate nādhimokṣadānaṃ* 37b4 vā yad uta vijñānasvabhāvānupalambhena* tathābhāvānupalambhena* prakṛtyanupalambhena* vijñāne 'nimittaṃ bodhisattvo dānaṃ bhāvayatīti veditavyam ||

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1 sanimitta<ṃ> em. : sanimitta Ms **3** 'dhimokṣadānaṃ vā em. (mos pa'i sbyin pa T) : adhimokṣyadānaṃ vā sevate Ms **6** nādhimokṣyadānam em. : nādhimokṣyādānam Ms ◦ nādhimokṣadānaṃ <vā> em. (mos pa'i sbyin pa mi ... T) : nādhamokṣyadānam Ms **7** <tathābhāvānupalambhena > em. (de ltar dngos po dmigs su med pa T) : om. Ms **8** °anupala<m>bhena em. : °anupalabhena Ms ◦ bodhisattvo em. : bodhisatva Ms **10** vedanāyā<ṃ> em. : vedanāyā Ms ◦ saṃjñāyā<ṃ> em. : saṃjñāyā Ms **13** dānapāramitāṃ em. : dānaṃ pāramitāṃ Ms **17** 'dhimokṣa° em. (mos pa T) : adhimokṣya° Ms ◦ sanimittaṃ dānaṃ em. (mtshan ma dang bcas pa'i sbyin pa T) : sanimittaṃ dānaṃ vā sanimitta Ms **18** vijñāne em. (rnam par shes pa la T) : vijñānaṃ Ms **20** nādhimokṣadānaṃ em. (mos pa'i sbyin pa mi ... T) : nādhimokṣyadānaṃ Ms **21** °ānupala<m>bhena em. : °ānupalabhena Ms ◦ tathābhāvānupalambhena em. (de ltar dngos po dmigs su med pa T) : tathāgatānāmupalambhena Ms ◦ <prakṛtyanupalambhena> em. (rang bzhin gyis dmigs su med pas T) : om. Ms

evaṃ śīle kṣāntau vīrye dhyāne prajñāyāṃ* ca peyālaṃ kartavyam ||*

§21

1 rūpe subhūte bodhisattvena śūnyatāsamādhiḥ parijñeyaḥ | 37b4/D119a7
katamaś ca subhūte rūpe* śūnyatāsamādhiḥ | yā subhūte rūpe* [a]'bhāva$_{37b5}$śūnyatāṃ tathābhāvaśūnyatāṃ prakṛtiśūnyatāṃ[a] cālambanīkṛtya* cittasyaikāgratāyaṃ rūpe* śūnyatāsamādhiḥ | evaṃ ca* bodhisattvena rūpe* śūnyatāsamādhiḥ parijñeyaḥ ||

vedanāyāṃ* saṃjñāyāṃ* saṃskāreṣu vijñāne subhūte bodhisattvena śūnyatāsamādhiḥ parijñeyaḥ | katamaś ca subhūte vijñāne śūnyatāsamādhiḥ | yā subhūte vi$_{38a1}$jñāne 'bhāvaśūnyatāṃ tathābhāvaśūnyatāṃ* prakṛtiśūnyatāṃ cālambanīkṛtya cittasyaikāgratāyaṃ vijñāne* śūnyatāsamādhiḥ | evaṃ ca* bodhisattvena vijñāne* śūnyatāsamādhiḥ parijñeyaḥ ||

2 rūpe subhūte bodhisattvenānimittaḥ samādhiḥ parijñeyaḥ | katamaś ca subhūte rūpe* 'nimittasamādhiḥ | yā subhūte bodhisattvasya rū$_{38a2}$pe 'bhāvaśūnyatāṃ* tathābhāvaśūnyatāṃ prakṛtiśūnyatām evaṃ ca manasikurvato* nirud-

[a]Cf. *AS(L)* 247.22-24, *AS(P)* 40.16-18, T.31 675a28-b1; *ASBh* 52.1-5, T.31, 720c26-721a1; *MAV* 39.9-13, T.31, 469a17, 25-29; *MSA* 94.25-95.4, T.31, 625c14-19; *Si* T.31, 47b9-12

1 prajñāyāṃ em. (shes rab la T) : prajñāpāramitāyām Ms **2** Ch repeats the similar description of each pāramitā as in the case of dāna **5** <rūpe> em. (gzugs la T; 色中 Ch) : om. Ms ◦ <rūpe> em. (gzugs la T; 於色中 Ch) : om. Ms **7** cāla<m>banīkṛtya em. (dmigs nas T) : cālabanīkṛtya Ms ◦ <rūpe> em. (色中 Ch) : om. Ms **8** rab 'byor add. T ◦ <rūpe> em. (gzugs la T) : om. Ms **9** vedanāyā<ṃ> em. : vedanāyā Ms ◦ saṃjñāyā<ṃ> em. : saṃjñāyā Ms **12** °śūnyatā<ṃ> em. : °śūnyatā Ms **13** <vijñāne> em. (識中 Ch) : om. Ms ◦ rab 'byor add. T **14** <vijñāne> em. (rnam par shes pa la T) : om. Ms **16** <rūpe> em. (gzugs la T; 色中 Ch) : om. Ms **17** rūpe 'bhāvaśūnyatāṃ em. (於色中... 無性空 Ch) : rupābhāvaśūnyatāṃ Ms (Cf. gzugs la gzugs dngos po med pa stong pa nyid T) **18** manasikurvato em. : manasikurvan Ms

dhe nimitte* 'bhāvanimittānusārivijñānavirahitā* tathābhāvanimittānusārivijñānavirahitā bhāvābhāvanimittānusārivijñānavirahitā* cittasyaikāgratāyaṃ subhūte rūpe 'nimittaḥ samādhiḥ | evaṃ ca bodhisattvena rūpe 'nimittaḥ samādhiḥ parijñeyaḥ ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhi$_{38a3}$sattvenānimittaḥ samādhiḥ parijñeyaḥ | katamaś ca subhūte vijñāne 'nimittaḥ samādhiḥ | yā subhūte bodhisattvasya vijñāne 'bhāvaśūnyatāṃ* tathābhāvaśūnyatāṃ prakṛtiśūnyatām evaṃ ca manasikurvato* niruddhe *nimitte 'bhāvanimittānusārivijñānavirahitā tathābhāvanimittānusārivijñānavirahitā bhāvābhāvanimittānusārivijñānavirahitā cittasyaikāgratāyaṃ subhūte vijñāne 'nimittaḥ samādhiḥ | evaṃ ca bodhisattvena** vijñāne 'nimittaḥ samādhiḥ parijñeyaḥ ||

3 rūpe subhūte bodhisattvenāpraṇihitaḥ samādhiḥ $_{38a4}$ parijñeyaḥ | katamaś ca subhūte rūpe 'praṇihitaḥ samādhiḥ | yā subhūte* rūpe śūnyatānimittasamādhilābhino rūpe 'bhāva-

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1 gzugs la dngos po'i mtshan ma 'gags te T for niruddhe nimitte ◦ <'>bhāva° em. (dngos po med pa T) : bhāva° Ms **3** <tathābhāvanimittānusārivijñānavirahitā bhāvābhāvanimittānusārivijñānavirahitā> em. (de ltar dngos po'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral | dngos po dang dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral ba T) : om. Ms **9** vijñāne 'bhāvaśūnyatāṃ em. : vijñānābhāvaśūnyatāṃ Ms (Cf. rnam par shes pa la rnam par shes pa dngos po med pa stong pa nyid T) **10** manasikurvato em. : manasikurute Ms **14** <nimitte ... bodhisattvena> (Cf. rnam par shes pa la dngos po'i mtshan ma 'gags te | dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral | de ltar dngos po'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral | dngos po dang dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral bar sems rtse gcig tu byed pa 'di ni rab 'byor rnam par shes pa la mtshan ma med pa'i ting nge 'dzin te | byang chub sems dpas de ltar T) : om. Ms **17** <subhūte> em. (rab 'byor T) : om. Ms

nimittapratikūlālambanā* tathābhāvanimittapratikūlālambanā* bhāvābhāvanimittapratikūlālambanā* cittasyaikāgratāyaṃ subhūte rūpe* 'praṇihitasamādhiḥ | evaṃ ca* bodhisattvena rūpe* 'praṇihitaḥ samādhiḥ parijñeyaḥ ||

vedanāyāṃ* 38a5 saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvenāpraṇihitasamādhiḥ* parijñeyaḥ | katamaś ca subhūte vijñāne 'praṇihitasamādhiḥ | yā subhūte* vijñāne śūnyatānimittasamādhilābhino* vijñāne 'bhāvanimittapratikūlālambanā* tathābhāvanimittapratikūlālambanā* bhāvābhāvanimittapratikūlālambanā* cittasyaikāgratāyaṃ subhūte vijñāne* 'praṇi38b1hitasamādhiḥ | evaṃ ca* bodhisattvena vijñāne 'praṇihitasamādhiḥ parijñeyaḥ ||

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1 <rūpe '>bhāvanimittapratikūlālambanā em. (gzugs la dngos po med pa'i mtshan ma dang mi mthun pa'i dmigs pa T; 於色中觀無性相而不隨逐所緣行相 Ch) : bhāvanimittāpratikulālaṃbanā Ms ◦ tathābhāvanimittapratikūlāla<m>banā em. : tathābhāvanimittāprakṛtikulālabanā Ms (Cf. de ltar dngos po med pa'i mtshan ma dang mi mthun pa'i dmigs pa D N P Ph S) **2** <bhāvābhāvanimittapratikūlālambanā > em. (dngos po dang dngos po med pa'i mtshan ma dang mi mthun pa'i dmigs pa T; 有性無性相亦然不隨逐所緣行相 Ch) : om. Ms **3** <rūpe> em. (gzugs la T; 色中 Ch) : om. Ms ◦ rab 'byor add. T ◦ <rūpe> em. (gzugs la T) : om. Ms **5** vedanāyā<ṃ> em. : vedanāyā Ms **6** bodhisattvenāpraṇihita° em. (byang chub sems dpas ... smon pa med pa T) : bodhisatvena praṇihita° Ms **7** <subhūte> em. (rab 'byor T): om. Ms **8** °lābhino em. : °lābhitā Ms **9** <'>bhāvanimittapratikūlālambanā em. (dngos po med pa'i mtshan ma dang mi mthun pa'i dmigs pa T) : bhāvanimittāpratikulālambanā Ms ◦ tathābhāvanimittapratikūlāla<m>banā em. (de ltar dngos po'i mtshan ma dang mi mthun pa'i dmigs pa T) : tathābhāvanimittāpratikulālabanā Ms **10** <bhāvābhāvanimittapratikūlālambanā> em. (dngos po dang dngos po med pa'i mtshan ma dang mi mthun pa'i dmigs pa T) : om. Ms **11** <vijñāne> em.(rnam par shes pa la T) : om. Ms ◦ rab 'byor add. T

§22

38b1/D120a7 1 rūpe subhūte bodhisattvena tribhir arthair* anityatā parijñeyā | [a]asadarthena vināśārthena samalāmalārthena*[a] ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattvena tribhir arthair anityatā* parijñeyā* | asadarthena* vināśārthena 38b2 samalāmalārthena* ca ||

2 rūpe subhūte bodhisattvena tribhir arthair* duḥkhatā* parijñeyā | [b]abhiniveśārthena* trividhalakṣaṇārthena sambandhārthena*[b] ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu* vijñāne subhūte bodhisattvena tribhir arthair* duḥkhatā parijñeyā | abhiniveśārthena trividhalakṣaṇārthena* sambandhārthena ca ||

3 rūpe subhūte bodhisa38b3ttvena tribhir arthair anātmatā* parijñeyā | [c]abhāvānātmārthena* tathābhāvānātmārthena* prakṛtyanātmārthena[c] ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhi-

[a] Cf. *MAV* 38.24-25, 39.1-3, T.31, 469a15, 20-22 [b]Cf. *MAV* 39.4-7, T.31, 469a16, 22-25 [c]Cf. *MAV* 39.14-19, T.31, 469a18, 29-b6

2 a<r>thair em. (don gsum gyis T) : ahair Ms **3** samalā<malā>rthena em. (dri ma dang bcas pa dang dri ma med pa'i don T; 有垢無垢義 Ch) : samalārthena Ms **5** arthair anityatā em. : arthena nityatā Ms ◦ parijñeyā em. (yongs su shes par bya T) : parijñayā Ms ◦ asadarthena em. : asadarthenā Ms **6** samalā<malā>rthena em. (dri ma dang bcas pa dang dri ma med pa'i don T; 有垢無垢義 Ch) : samalārthena Ms **7** arthai<r> em. : arthai Ms ◦ duḥkhatā em. (sdug bsngal nyid T) : duḥkhata Ms **8** °ārthena em. : °ārthenā Ms **9** sam<b>andhārthena em. ('brel pa'i don T) : samandhārthena Ms **10** sa<ṃ>skāreṣu em. : saskāreṣu Ms **11** arthair em. : arthai Ms **12** trividha° em. (rnam pa gsum T) : tribhidha° Ms **13** arthair anātmatā em. : arthena nātmatā Ms **14** abhāvānātmārthena em. (dngos po med pa bdag med pa'i don T) : abhāvanātmārthena Ms ◦ tathābhāvānātmārthena em. (de ltar dngos po bdag med pa'i don T) : tathābhāvanātmārthena Ms

sattvena* tribhir arthair anātmatā* parijñeyā | abhāvānāt-mārthena* tathābhāvānātmārthena* prakṛtyanātmārthena ca* ||

4 rūpe subhūte bodhisattvena tribhi$_{38b4}$r arthair* nirvāṇaśāntatā* parijñeyā | abhāvātyantaśāntyarthena* tathābhāvaśāntyarthena* prakṛtiviśuddhiśāntyarthena ca ||

vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhi-sattvena tribhir arthair* nirvāṇaśāntatā* parijñeyā | abhā-vātyantaśāntyarthena* tathābhāvaśāntyarthena prakṛtiviśu-ddhiśāntyarthena ca ||

§23

idam a$_{38b5}$vocad bhagavān āttamanāḥ sthavirasubhūtis tāś ca bhikṣubhikṣuṇyupāsakopāsikāḥ sadevamānuṣāsuragandharvaś ca loko bhagavato bhāṣitam abhyanandann iti || || 38b4/D120b6

āryabhagavatī prajñāpāramitā svabhāvapraveśikā pañcaśatikā* samāptā ||

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1 °sattvena em. : °satvena na Ms ◦ arthair anātmatā em. : arthena nātmatā Ms **2** abhāvānātmārthena em. (dngos po med pa bdag med pa'i don T) : abhāvanātmārthenā Ms ◦ tathābhāvānātmārthena em. (de ltar dngos po bdag med pa'i don T) : tathābhāvanātmārthena Ms ◦ <ca> em. : om. Ms **3** arthai<r> em. : arthai Ms ◦ nirvāṇaśāntatā em. (mya ngan las 'das pa zhi ba nyid T; 涅槃寂靜 Ch) : nirvāṇāśāntatā Ms **4** gzugs dngos po med pa shin tu zhi ba'i don T; 色中無性畢竟寂靜義 Ch for abhā-vātyantaśāntyarthena ◦ tathābhāvaśāntyarthena em. (de ltar dngos po zhi ba'i don T) : tathābhāvanāśāntyerthenā Ms **7** arthai<r> em. : arthai Ms ◦ nirvāṇaśāntatā em. (mya ngan las 'das pa zhi ba nyid T; 涅槃寂靜 Ch) : nirvāṇāśāntatā Ms **8** rnam par shes pa dngos po med pa shin tu zhi ba'i don T for abhāvātyantaśāntyarthena **14** pañcaśatikā em. : pañcasatikā Ms

Critical Edition of the Tibetan Text

’Phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa

D 104a || rgya gar skad du* | Ph 197(α)a ā rya pañtsa sha ti kā* pra dzñā N 170a pā ra mi tā* | bod skad du | ’phags pa shes rab* kyi pha rol tu phyin pa lnga brgya pa ||

sangs rgyas dang byang chub sems dpa’ thams cad la phyag ’tshal lo ||

§1 (D 104a1; N 170a1; P 143a3; Ph 197(α)a2; S 180a3)

’di skad bdag gis thos pa* dus gcig na | bcom ldan ’das rgyal po’i khab na | bya rgod kyi* phung po’i ri la dge slong gi dge ’dun chen po dang | byang chub sems dpa’i tshogs chen po dang thabs gcig* tu bzhugs te* |

§2 (D 104a2; N 170a3; P 143a4; Ph 197(α)a3; S 180a4)

de nas* bcom ldan ’das kyis tshe dang ldan pa rab ’byor la bka’ stsal pa |

rab ’byor gzugs ni dngos po med pa | dngos po ngan pa* | dngos po yod* pa’o || rab ’byor tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa ni dngos po med pa | dngos po ngan pa | dngos po yod pa’o || rab ’byor mig dang | gzugs rnams dang | mig gi* rnam par shes pa dang | rna ba dang | sgra rnams dang | rna ba’i rnam par shes pa dang | sna dang | dri rnams dang | sna’i rnam par shes pa dang | lce dang | ro rnams dang | lce’i rnam par shes pa dang | S 180b lus dang | reg bya rnams dang

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2 rgya gar skad du D N P S : om. Ph ◦ ā rya pañtsa sha ti kā D : ā rya pañtsa sha ti ka N S ; ā rya pañtsa sha tī ka P ; a rya pañtsa ti ka Ph **3** pā ra mi tā D P S : pa ra mi ta N Ph ◦ bod skad du | ’phags pa shes rab D N P S : om. Ph **8** pa D N P : pa’i Ph S **9** kyi D N P : om. Ph S **11** gcig N Ph : cig D P S ◦ bzhugs te D P Ph S : bzhugs so te N **13** de nas D N P S : om. Ph **15** dang add. S **16** yod D P Ph S : stong N **19** gi D N Ph S : om. P

| lus kyi rnam par shes pa dang | yid dang | chos rnams dang | yid kyi rnam par shes pa ni dngos po med pa | dngos po ngan pa | dngos po yod pa'o ||

de ltar gzugs de le'u gsum Ph 197(α)b du byis pa so so'i skye bo rnams kyis yang dag pa* ji lta ba bzhin* du rab tu* mi shes pas gzugs de la mngon par zhen to || mngon par sgrub* po || sgrib par byed do || de dag gzugs de N 170b la mngon par zhen cing mngon par sgrub* ste | sgrib par byed pas* nyan thos kyi theg pa'am | rang sangs rgyas kyi P 143b theg pas kyang* nges par 'byung bar mi 'gyur na | theg pa chen pos lta smos kyang ci dgos | de ltar mngon par zhen cing mngon par sgrub* ste | sgrib par byed pas 'di lta ste | sems can dmyal ba rnams dang | dud 'gro* D 104b dang yi dags* rnams dang | lha rnams dang |* mi rnams kyi nang du* yun ring por rga shi myong ngo ||

rab 'byor de bzhin du tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa dngos po med pa dang* | dngos po ngan pa dang | dngos po yod pa dang | rab 'byor mig dang | gzugs rnams dang | mig gi rnam par shes pa dang | rna ba dang | sgra rnams dang | rna ba'i rnam par shes pa dang | sna dang | dri rnams dang | sna'i rnam par shes pa dang | lce dang | ro rnams dang | lce'i rnam par shes pa dang | S 181a lus dang | reg bya rnams dang | lus kyi rnam par shes pa dang | yid dang | chos rnams dang | yid kyi rnam par shes pa dngos po med pa dang | dngos po ngan pa dang | dngos po yod par* de ltar yid kyi Ph 197(β)a rnam par shes pa de le'u gsum du byis pa so so'i skye bo rnams kyis yang dag pa ji lta ba bzhin du rab tu mi shes pas rnam par shes pa de la mngon par zhen to* || mngon par sgrub* po || sgrib par byed do || de dag* rnam par shes pa de la mngon par zhen

[5] pa D N P S : pas Ph ◦ bzhin D P Ph S : bzhan N ◦ rab tu D N P S : om. Ph [6] sgrub D P S : bsgrub N Ph [8] sgrub D P S : bsgrub N Ph ◦ pas D N P Ph : pa S [9] kyang D N P S : om. Ph [11] sgrub D N P S : bsgrub Ph [12] rnams add. S [13] yi dags D P Ph S : yi dwags N ◦ mi rnams dang | add. P ◦ du D N P S : na Ph [16] dang D N P S : om. Ph [24] par N Ph : pa D P S [27] zhen to D P Ph : stod do N ; bstod do S ◦ sgrub D P S : bsgrub N Ph [28] de dag D P Ph S : de N

cing N 171a mngon par sgrub ste* | sgrib par* byed pas nyan thos kyi theg pa'am | rang* sangs rgyas kyi theg pas kyang* nges par 'byung* bar mi 'gyur na | theg pa chen pos lta smos kyang ci dgos | de ltar mngon par zhen cing mngon par sgrub ste* | sgrib* par byed pas 'di lta ste | sems can dmyal ba rnams dang | dud 'gro dang yi dags rnams dang | lha* dang mi rnams kyi nang du yun ring por* rga shi myong ngo ||

mkhas pa rnams kyis* ni gzugs de* de ltar le'u gsum du yang dag pa* ji* lta ba bzhin du rab tu shes pas mngon par zhen par mi byed cing | mngon par sgrub* par mi byed kyi | P 144a gsal* bar byed do || mngon par zhen par mi byed cing mngon par sgrub* par mi byed kyi gsal bar byed pas theg pa chen pos kyang nges par 'byung bar 'gyur na | nyan thos kyi theg pa'am | rang sangs rgyas kyi theg pas lta smos kyang ci S 181b dgos | de ltar mngon par zhen par mi byed cing mngon par sgrub* par Ph 197(β)b mi byed kyi gsal D 105a bar byed pas 'di lta ste | sems can dmyal ba rnams dang | dud 'gro dang yi dags rnams dang | lha dang mi rnams kyi nang du rga shi myong ba ma yin no ||

rab 'byor de bzhin du tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa dang | mig dang | gzugs rnams dang | mig gi rnam par shes pa dang | rna ba dang | sgra rnams dang | rna ba'i* rnam* par shes pa dang | sna dang | N 171b dri rnams dang | sna'i rnam par shes pa dang | lce dang | ro rnams dang | lce'i rnam par shes pa dang | lus dang | reg bya rnams dang | lus kyi rnam par shes pa* dang | yid dang | chos rnams* dang | yid kyi rnam par shes pa le'u gsum du mkhas pa rnams

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1 sgrub ste D N : sgrub te P ; bsgrub ste Ph ; sgrub pa ste S ◦ par D N Ph S : pa P **2** rang D N P Ph : om. S ◦ pas kyang D P Ph S : pa N **3** 'byung D N Ph S : 'gyur P **4** sgrub ste D N P S : bsgrubs te Ph ◦ sgrib D N P S : bsgrib Ph **6** rnams add. Ph **7** por D N P S : du Ph **8** kyis D N P Ph : kyi S ◦ de D N P S : om. Ph **9** pa N Ph S : par D P ◦ ji D N P S : ci Ph **10** sgrub D N P S : bsgrub Ph ◦ gsal D N P S : bsal Ph **11** sgrub D N P S : bsgrub Ph **15** sgrub D P S : bsgrub N Ph **22** rna ba'i D N Ph S : om. P ◦ rnam D N P S : rnams Ph **25** rnams add. D P ◦ rnams add. N

kyis yang dag pa* ji lta ba bzhin du rab tu shes pas mngon par zhen par* mi byed cing | mngon par sgrub* par mi* byed kyi | gsal bar byed do || mngon par zhen par mi byed cing* mngon par sgrub* par mi byed kyi gsal bar byed pas theg pa chen pos kyang nges par 'byung bar 'gyur na | nyan thos kyi theg pa'am | rang sangs rgyas kyi theg pas* lta smos kyang ci dgos | de ltar mngon par zhen par mi byed cing mngon par sgrub* par mi byed kyi gsal bar byed pas* 'di lta ste | S 182a sems can dmyal ba rnams dang | Ph 198a dud 'gro dang yi dags* rnams dang | lha dang mi rnams kyi nang du rga shi myong ba ma yin no ||

§3 (D 105a5; N 171b5; P 144a8; Ph 198a1; S 182a1)

rab 'byor gzugs ni skye ba'o || 'jig pa'o || gzugs kyi* skye ba gang yin pa de ni gzugs kyi skye ba med pa'o || gzugs kyi skye ba med pa gang yin pa de ni gzugs kyi skye ba med pa'i rang bzhin te | byang chub sems P 144b dpa' sems dpa' chen po gzugs kyi skye ba med pa'i rang bzhin de* yang dag pa ji lta ba bzhin du rab tu shes pas gzugs kyi skye ba med pa gang yin pa de* yang dag par sgrub po* ||

rab 'byor de bzhin du tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam N 172a par shes pa ni skye ba'o || 'jig pa'o* || rnam par shes pa'i skye ba* gang yin pa de ni rnam par shes pa'i* skye ba med pa'o || rnam par shes pa'i skye ba med pa gang yin D 105b pa de ni rnam par shes pa'i skye ba med pa'i rang bzhin te* | byang chub sems dpa' sems dpa' chen po* rnam par

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1 pa D P Ph S : par N 2 zhen par D N P S : om. Ph ◦ sgrub D P S : bsgrub N Ph ◦ mi D N P S : om. Ph 3 gsal bar byed do || add. Ph 4 sgrub D N P S : bsgrub Ph 6 pas D N P S : pa Ph 7 sgrub D N P S : bsgrub Ph 8 mi byed kyi gsal bar byed pas D N P S : mi byed pas Ph 9 yi dags D P Ph S : yi dwags N 12 kyi D N P S : om. Ph 16 de D N P S : te | Ph 17 ni add. Ph 18 sgrub po D N P S : bskul ba'o Ph 20 'jig pa'o N S : 'chi ba'o D P Ph 21 med pa add. Ph 22 pa'i N P Ph S : pa D 24 te D P Ph S : de N ◦ sems dpa' chen po em. : sems dpa' chen pos N ; om. D P Ph S

shes pa'i skye ba med pa'i rang bzhin de* yang dag pa ji lta ba bzhin du rab tu shes pas* rnam par shes pa'i skye ba med pa gang yin pa de* yang dag par sgrub po* ||

§4 (D 105b2; N 172a3; P 144b4; Ph 198a6; S 182a6)

1 rab 'byor gang la la zhig gzugs ni bdag gam bdag gi'o zhes de skad smra na | de ni phyi rol* byis pa so so'i skye bo'i phyogs* la gnas pa ste | log par lta ba'o* zhes nga smra'o ||

rab 'byor gang la la zhig tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par S 182b shes pa ni* [a]bdag gam bdag gi'o zhes de skad smra na | de ni phyi rol byis pa so so'i skye bo'i phyogs la gnas pa ste | log par lta* ba'o zhes nga smra'o ||

2 rab 'byor gang la la zhig gzugs ni sngon byas pa'i rgyu las byung ba'o zhe'am | dbang phyug gis sprul pa'i rgyu las byung ba'o zhe'am | rgyu med rkyen med pa'o zhes de skad smra na | de ni phyi rol byis pa so so'i skye bo'i phyogs la gnas pa ste | log par lta ba'o zhes nga smra'o ||

rab 'byor gang la la zhig tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni[a] Ph 198b sngon byas pa'i rgyu las byung ba'o zhe'am | dbang phyug gis sprul pa'i rgyu las byung ba'o* zhe'am | rgyu med rkyen med pa'o zhes de skad smra na | de ni phyi rol byis* pa so so'i skye bo'i phyogs la gnas pa ste | log par lta ba'o* zhes nga smra'o* ||

[a]bdag gam ... rnam par shes pa ni om. N Ph S

1 de N S : te | Ph ; te | yang dag pa ji lta ba bzhin te | D P **2** pas D N P S : pa Ph **3** ni add. Ph ◦ sgrub po D N P S : bsgrub pa'o Ph **6** phyi rol D P : phyi rol gyi N Ph ; phyir rol gyi S ◦ phyogs D N P S : rnams Ph **7** lta ba'o D P Ph : lta'o N S **9** ni N Ph S : om. D P **11** lta D : blta P **20** rgyu las byung ba'o D N P S : om. Ph **21** phyi rol byis D P : phyi rol bis N ; phyi rol gyi byis Ph S **22** lta ba'o D N P S : blta'o Ph ◦ smra'o D N P S : smra ba'o Ph

3 rab ’byor gang yang P 145a gzugs ni* gzugs su yod pa’i mtshan nyid do || tshor ba ni myong ba’i mtshan nyid do || ’du shes ni kun tu shes pa’i mtshan nyid do || ’du byed rnams ni mngon par ’du byed pa’i mtshan nyid do || rnam par shes pa ni rnam par shes pa’i mtshan nyid do* zhes de skad smra na | de ni* phyi rol pas N 172b kyang phyi rol so so’i skye bo’i phyogs la gnas pa* ste | log par lta* ba’o zhes nga smra’o ||

4 rab ’byor* gang yang gzugs ni sdug bsngal ba ste rab tu ma zhi ba’o || gzugs ’gog pa ni bde ba dang zhi ba’o zhes de skad smra* na | de ni phyi rol pas kyang phyi rol zhes bya ba nas log par lta ba’i bar du’o zhes nga smra’o ||

rab ’byor* gang yang tshor ba D 106a dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa ni sdug bsngal ba* ste rab tu ma zhi ba’o || rnam par shes pa ’gog pa ni bde ba dang zhi ba’o zhes de skad smra na | de ni phyi rol pas kyang phyi rol zhes bya ba nas log par lta ba’i bar du’o* zhes nga smra’o ||

5 rab ’byor gang yang gzugs ni med pa nyid do zhes de skad smra na | de ni phyi rol pas kyang phyi rol so so’i skye bo’i phyogs la gnas pa ste | log par lta* S 183a ba’o zhes nga smra’o* ||

rab ’byor Ph 199a gang yang tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa ni med pa nyid do zhes de skad smra na | de ni phyi rol pas kyang phyi rol so so’i skye bo’i phyogs la gnas pa ste | log par lta* ba’o zhes* nga smra’o ||

6 rab ’byor gang yang bcom ldan ’das kyis* gzugs rang bzhin med pa dang | skye ba med pa dang | ’gag pa med pa dang | gdod ma nas zhi ba dang | rang bzhin gyis yongs su mya ngan las ’das par bstan pa gang yin pa’i bstan pa de thams cad ni ldem

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1 gzugs ni D N P S : om. Ph **5** do D N Ph S : de P ◦ de ni D Ph : de N S ; de’i P **6** pa D N P S : om. Ph **7** lta D N P S : blta Ph **8** de add. D P Ph **10** smra D N P S : smras Ph **12** de add. Ph **13** ba D N P S : om. Ph **16** du’o D P Ph : du N S **19** lta D N P S : blta Ph ◦ smra’o D N P S : smra ba’o Ph **23** par lta D N P S : pa blta Ph ◦ zhes D N P Ph : zhe S **24** kyis D N P S : kyi Ph

por dgongs pa ma yin pa dgongs N 173a pa ma yin pa ste* | sgra ji bzhin pa nyid du shes par bya'o zhes de skad smra na | de ni* phyi rol pas kyang phyi rol so so'i skye bo'i phyogs la gnas pa ste | log par lta ba'o* zhes nga smra'o ||

rab 'byor gang yang bcom ldan 'das kyis tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa rang P 145b bzhin med pa dang | skye ba med pa dang | 'gag pa med pa dang | gdod ma nas zhi ba dang | rang bzhin gyis yongs su mya ngan las 'das par bstan pa gang yin pa'i bstan pa* de thams cad ni ldem por dgongs pa ma yin pa dgongs pa ma yin pa* ste | sgra ji bzhin pa nyid du shes par bya'o zhes de skad smra na | de ni phyi rol pas* kyang phyi rol so so'i skye bo'i phyogs la gnas pa ste | log par lta* ba'o zhes nga smra'o ||

§5 (D 106a7; N 173a5; P 145b2; Ph 199a7; S 183a7)

rab 'byor gzugs ni yod de | gang gzugs la mngon par zhen pa dang | Ph 199b S 183b skye ba dang | bstan par 'gyur ba'o || gzugs ni yod de | gang gzugs la kun nas nyon mongs pa dang | gnas pa dang | 'jug par 'gyur ba'o || gzugs ni yod D 106b de | gang gzugs la rnam par byang ba dang | 'byor pa dang | dbang du 'gyur ba'o ||

rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni yod de | gang rnam par shes pa la mngon par zhen pa dang | skye ba dang | bstan par 'gyur ba'o || rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | N 173b rnam par shes pa ni yod de | gang rnam par* shes pa la kun nas nyon mongs pa dang | gnas pa dang | 'jug par 'gyur ba'o || tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa

1 ldem por dgongs pa ma yin pa dgongs pa ma yin pa ste D N P : ldem por dgongs pa ma yin pa ste Ph ; ldem por dgongs pa ma yin te S **2** ni D N P Ph : om. S **4** lta ba'o D N S : lta'o P Ph **9** bstan pa gang yin pa'i bstan pa D N P S : bstan pa'i Ph **10** dgongs pa ma yin pa D N P Ph : om. S **12** pas D N P S : om. Ph **13** lta D N P S : blta Ph **24** gang rnam par D N P S : rnams pa Ph

ni yod de | gang* rnam par shes pa la rnam par byang ba dang | 'byor pa dang | dbang du 'gyur ba'o* ||

rab 'byor gzugs ni yod de | gang byang chub sems dpa' rnams kyis spangs shing yongs su shes te* bstan na dbang du 'gyur ba'o || rab 'byor gzugs ni yod de | gang spangs shing yongs su shes te* yang dag par bstan na dbang du 'gyur ba'o || rab 'byor gzugs ni yod de | gang spangs shing yongs su shes* na chos dkar po dang ldan pa dang | chos thams cad la dbang sgyur* ba dang | bde ba chen po la gnas par 'gyur ba'o* ||

S 184a rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni yod de | gang byang chub Ph 200a sems dpa' rnams P 146a kyis spangs shing yongs su shes te bstan na* dbang du 'gyur ba'o || rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni yod de | gang spangs shing yongs su shes te yang dag par bstan na dbang du 'gyur ba'o ||* rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni yod de | gang spangs shing yongs su shes na* chos dkar po dang ldan pa dang | chos thams cad la* dbang sgyur* ba dang | bde ba chen po la gnas N 174a par 'gyur ro ||

§6 (D 106b7; N 174a1; P 146a3; Ph 200a4; S 184a4)

rab 'byor byang chub sems dpa' gang la la zhig gzugs la gzugs tsam dang | sdug bsngal tsam du yang dag par rjes su mi mthong ba de gzugs la bdag tu dmigs* so || gang gzugs la bdag tu D 107a

1 yang add. Ph 2 'gyur ba'o D N Ph S : gyur pa'o P 4 shes te D N P S : shes pa ste Ph 6 bstan na dbang du 'gyur ba'o || rab 'byor gzugs ni yod de | gang spangs shing yongs su shes te D N P S : om. Ph 7 pa add. N 8 sgyur D P S : bsgyur N Ph 9 ba'o D P Ph S : ro N 12 na D N P S : om. Ph 16 rab 'byor tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa ni yod de gang spangs shing yongs su shes te yang dag par bstan na dbang du 'gyur ba'o || add. P 18 na D N Ph S : te P ◦ la D N P S : dang Ph 19 sgyur D P S : bsgyur N Ph 24 dmigs D N P S : mi dmigs Ph

dmigs* pa de gzugs la bdag tu lta* bar dmigs so || gang gzugs la bdag tu lta* bar dmigs pa de gzugs la thams cad dmigs so || gang gzugs la thams cad dmigs pa de gzugs la thams cad mi* dmigs so || gang* gzugs la thams cad dmigs pa na* thams cad mi dmigs pa de'i dmigs pa de* yongs su grub pa yin no || de dmigs pa de la gnas na nyan thos kyi theg pa dang | rang sangs rgyas kyi theg Ph 200b pas kyang* nges par 'byung bar mi 'gyur na | S 184b theg pa chen pos lta smos kyang ci dgos |

rab 'byor byang chub sems dpa'* gang la la zhig tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par shes pa tsam dang | sdug bsngal tsam du yang dag par rjes su mi* mthong ba de rnam par shes pa la bdag tu dmigs so || gang rnam par shes pa la bdag tu dmigs pa de* rnam par shes pa la bdag tu lta* bar dmigs so || gang rnam par shes pa la bdag tu lta bar* dmigs pa de rnam par shes pa la thams cad dmigs so || gang rnam par shes pa la thams cad dmigs P 146b pa de rnam par shes pa la thams cad mi dmigs so || N 174b gang rnam par shes pa la* thams cad dmigs pa* na thams cad mi dmigs pa de'i dmigs pa de yongs su grub pa yin no || de dmigs pa de la gnas na nyan thos kyi theg pa dang | rang sangs rgyas kyi theg pas kyang nges par 'byung bar mi 'gyur na | theg pa chen pos lta smos kyang ci dgos |

rab 'byor gang yang gzugs* la gzugs tsam dang | sdug bsngal tsam du yang dag par rjes su mthong ba de gzugs la bdag tu* mi* dmigs so || gang gzugs la bdag tu mi dmigs pa de gzugs la

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1 bdag tu dmigs D N P S : bdag mi dmigs Ph ◦ lta D N P S : blta Ph **2** lta D N P S : blta Ph **3** mi D N P S : om. Ph **4** <gang> em. : om. D N P Ph S ◦ na D P Ph : ni N S **5** de'i dmigs pa de D P Ph : de'i dmigs pa N ; om. S **7** kyang D N P S : om. Ph **9** byang chub sems dpa' D N P S : om. Ph **12** mi add. N **13** dmigs so || gang rnam par shes pa la bdag tu dmigs pa de D N P S : dmigs pa dang Ph **14** lta D N P S : blta Ph **15** lta bar D N P S : blta ba Ph **18** thams cad mi dmigs so || gang rnam par shes pa la D N P S : om. Ph ◦ pa D N P S : om. Ph **23** gzugs D N P S : gang Ph **24** tu D N P Ph : om. S **25** mi D N P S : om. Ph

bdag tu lta* bar mi dmigs so || gang* gzugs la bdag tu lta bar mi dmigs pa de gzugs la thams cad mi dmigs so || gang gzugs la thams cad mi dmigs pa de gzugs la thams cad S 185a dmigs* so || gang gzugs Ph 201a la thams cad mi dmigs pa na thams cad dmigs* pa de'i dmigs pa de* yongs su D 107b grub pa yin no || de dmigs* pa de la gnas na nyan thos kyi theg pa* dang | rang sangs rgyas kyi theg pas nges par 'byung bar 'gyur gyi | theg pa chen pos ni ma yin no ||

rab 'byor gang yang tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par shes pa tsam dang | sdug bsngal tsam du yang dag par rjes su* mthong ba de rnam par shes pa la bdag tu mi dmigs so || gang rnam par shes pa la bdag tu mi dmigs* pa de rnam par shes pa la bdag tu lta* bar mi dmigs so || gang rnam N 175a par shes pa la bdag tu lta bar mi* dmigs pa de rnam par shes pa la thams cad mi dmigs so || gang rnam par shes pa la thams cad mi dmigs pa de rnam par shes pa la* thams cad dmigs* so || gang rnam par shes pa la thams cad mi dmigs pa na thams cad dmigs* pa de'i dmigs pa* de yongs su grub pa yin no || de dmigs* pa de la gnas na nyan thos kyi theg pa dang | rang sangs rgyas kyi theg pas nges par 'byung bar 'gyur gyi | theg pa chen pos ni ma yin no ||

§7 (D 107b4; N 175a3; P 146b8; Ph 201a6; S 185a7)

rab 'byor gang la la zhig gzugs P 147a la yang dag pa ma yin pa kun brtags* pa tsam dang | 'khrul ba tsam du yang dag par rjes su mi mthong ba de gzugs la gzugs su dmigs* so || gang gzugs

1 lta D N P S : blta Ph ◦ la add. Ph 3 dmigs D N P S : mi dmigs Ph 5 dmigs D P S : mi dmigs N Ph ◦ de'i dmigs pa de D P S : de'i dmigs pa de'i N ; de Ph 6 dmigs D P Ph S : mi dmigs N ◦ <kyi theg pa> em. : om. D N P Ph S 11 rjes su D N P S : om. Ph 13 bdag tu mi dmigs D N P S : dmigs Ph ◦ lta D N P S : blta Ph 14 mi D N P S : om. Ph 17 la D N P S : om. Ph ◦ dmigs D N P S : mi dmigs Ph 18 dmigs D P Ph S : mi dmigs N ◦ de'i dmigs pa D N P S : om. Ph 19 dmigs N S : mi dmigs D P Ph 24 brtags D P N : btags Ph S 25 dmigs D N P S : mi dmigs Ph

S 185b la gzugs su dmigs pa de Ph 201b gzugs la gzugs su lta* bar dmigs so || gang gzugs la gzugs su lta bar dmigs pa de gzugs la thams cad dmigs so || gang gzugs la thams cad dmigs pa de* gzugs la thams cad mi* dmigs so ||* gang gzugs la thams cad dmigs* pa na thams cad mi* dmigs pa de'i dmigs pa de* yongs su grub pa yin no || de dmigs pa de la gnas na nyan thos kyi theg pa dang | rang sangs rgyas kyi* theg pas kyang nges par 'byung bar mi 'gyur na | theg N 175b pa chen pos lta smos kyang ci dgos |

rab 'byor gang yang tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la yang dag pa ma yin pa kun brtags* pa tsam dang | 'khrul ba tsam du yang dag par rjes su mi mthong ba de rnam par shes pa la rnam par shes par dmigs* so || D 108a gang rnam par shes pa la rnam par shes par dmigs pa de rnam par shes pa la rnam par shes par lta bar dmigs so ||* gang rnam par shes pa la rnam par shes par lta* bar dmigs pa de rnam par shes pa la thams cad dmigs so || gang rnam par shes pa la thams cad dmigs pa de* rnam par shes pa la* thams cad mi* dmigs so || gang rnam par shes pa la* thams cad dmigs pa na thams cad mi dmigs pa de'i dmigs pa de*yongs su grub pa yin no || de* dmigs pa de* la gnas na nyan thos kyi theg pa'am | rang sangs S 186a rgyas kyi theg pas kyang nges par 'byung bar mi 'gyur na | Ph 202a theg pa chen pos* lta smos kyang ci dgos |

rab 'byor gang gzugs la yang dag pa ma yin pa kun brtags pa tsam dang | 'khrul ba tsam du yang dag par rjes su mthong ba de* gzugs la gzugs su mi dmigs so || gang gzugs* la gzugs su

1 lta D N P S : blta Ph **3** gang add. N S **4** mi D N P : om. Ph S ◦ gang gzugs la thams cad dmigs pa de gang gzugs la (thad!) mi dmigs so || add. N **5** dmigs D P Ph S : mi dmigs N ◦ mi D N P S : om. Ph ◦ de D N P S : om. Ph **7** kyi D P Ph S : kyis N **11** kun brtags D N P Ph : kun tu btags S **12** dmigs D N P S : mi dmigs Ph **14** gang rnam par shes pa la rnam par shes par dmigs pa de rnam par shes pa la rnam par shes par lta bar dmigs so || D N P S : om. Ph **15** lta D N P S : blta Ph **17** gang add. P ◦ la D N P : om. Ph S **18** mi D N P : om. Ph S ◦ la D N P : om. Ph S **19** de D N P S : de'i Ph **20** de D N P S : de'i Ph ◦ de D N P Ph : om. S **22** pos D P Ph S : po N **25** de D N P Ph : ste S ◦ gzugs D N P S : om. Ph

mi dmigs pa de* gzugs la gzugs su P 147b lta* bar mi dmigs so || gang gzugs la gzugs su lta* bar mi dmigs pa de* gzugs la thams cad mi dmigs so || gang gzugs la N 176a thams cad mi dmigs pa de gzugs la thams cad dmigs so ||* gang gzugs la thams cad mi dmigs pa na thams cad dmigs* pa de'i dmigs pa de yongs su grub pa yin no || de dmigs pa* de la gnas na theg pa chen pos kyang nges par 'byung bar 'gyur na | nyan thos kyi theg pa'am | rang sangs rgyas kyi theg pas lta smos kyang ci dgos |

rab 'byor gang tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la yang dag pa ma yin pa kun brtags* pa tsam dang | 'khrul ba tsam du yang dag par rjes su mthong ba de* rnam par shes pa la* rnam par shes par* mi dmigs so || gang rnam par shes pa la rnam par shes par mi dmigs pa de* rnam par shes pa la rnam par shes par lta bar mi dmigs so || gang rnam par shes pa la rnam par shes par lta bar mi dmigs pa de Ph 202b rnam par shes pa la thams cad mi dmigs so || gang rnam par shes pa la thams cad mi dmigs pa de* rnam par shes pa la D 108b thams cad dmigs so || gang rnam par shes pa* la thams cad mi dmigs pa na* S 186b thams cad dmigs* pa de'i dmigs* pa de yongs su grub pa yin no || de dmigs* pa de la gnas na* theg pa chen pos* kyang nges par 'byung bar 'gyur na | nyan thos kyi theg pa'am | rang sangs rgyas kyi theg pas* lta smos kyang ci dgos |

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1 de D N P Ph : na S ◦ lta D N P S : blta Ph **2** lta D N P S : blta Ph ◦ gang add. N S **4** gang gzugs la thams cad mi dmigs pa de gzugs la thams cad dmigs so || N Ph : ... mi dmigs so || D P ; om. S **5** dmigs D P Ph S : mi dmigs N **6** dmigs pa em. : mi dmigs pa D N P Ph S **10** kun brtags D Ph : kun tu brtags N ; kun btags P ; kun tu btags S **12** de D N P Ph : ste S ◦ la D N P S : de Ph ◦ shes par D N P S : om. Ph **13** de D N P Ph : na S **17** rnam par shes pa la thams cad mi dmigs so || gang rnam par shes pa la thams cad mi dmigs pa de D N P Ph : om. S **18** rnam par shes pa D N P S : rnam par shes shes pa shes pa Ph **19** pa na N S : na D P ; pa yin Ph ◦ dmigs D P Ph S : mi dmigs N ◦ dmigs N : mi dmigs D P Ph S **20** dmigs D P : mi dmigs N Ph S ◦ gnas na N Ph S : om. D P **21** yongs su grub pa yin no || mi dmigs pa de la gnas na | theg pa chen pos add. Ph **22** pas D N P S : pa Ph

§8 (D 108b2; N 176a7; P 147b6; Ph 202b4; S 186b2)

rab ’byor byang chub sems dpa’ N 176b gzugs la* sgra ji bzhin du mngon par zhen te | tha snyad du kun tu spyod na | ’jig* tshogs la lta bar kun tu spyod pa yin | yang ’byung* ba’i sred* pa la kun tu spyod pa yin | ’jig pa yongs su tshol bar kun tu spyod pa yin te | gzugs yongs su mi shes pa’i rtags* yin no ||

de bzhin du byang chub sems dpa’ tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la* sgra ji bzhin du mngon par zhen te | tha snyad du* kun tu* spyod na | ’jig tshogs la lta bar kun tu spyod pa yin | yang P 148a ’byung ba’i sred* pa la kun tu spyod* pa yin | ’jig pa yongs* su tshol bar kun tu spyod pa yin te | rnam par shes pa yongs su Ph 203a mi shes pa’i rtags* yin no ||

rab ’byor byang chub sems dpa’ gzugs la sgra ji bzhin du mngon par ma* zhen te | tha snyad du* kun tu mi spyod na | ’jig tshogs la lta bar kun tu spyod pa ma yin | yang* ’byung ba’i sred pa la kun tu spyod pa ma yin | ’jig pa yongs su tshol bar* kun tu spyod pa ma yin te | gzugs yongs su shes pa’i rtags* yin no ||

rab ’byor byang chub sems dpa’ tshor ba dang | ’du shes dang | ’du byed rnams dang | S 187a rnam par shes pa la* sgra ji bzhin du mngon par ma* zhen te | tha snyad du* kun tu mi spyod na* | ’jig tshogs la lta bar kun tu spyod pa ma yin | yang ’byung ba’i sred pa la kun tu spyod pa ma yin | ’jig pa yongs su tshol bar kun tu spyod pa ma yin te | rnam par shes pa yongs su shes pa’i*

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2 la D N P S : su Ph **3** ’jig D N Ph S : ’jigs P **4** ’byung D N Ph S : ’gyung P ◦ sred D N P S : srid Ph **6** rtags D N P S : brtags Ph **8** pa la N Ph S : pa D ; pa’i P **9** du D P Ph S : om. N ◦ yang add. Ph **10** sred D N P S : srid Ph **11** spyod D N P S : spyo Ph ◦ ’jig pa yongs D P S : ’jigs pa yongs N ; ’jig tshogs Ph **12** rtags D N P S : brtags Ph **15** ma N S : om. D P Ph ◦ du D S : om. N P Ph **16** yin | yang D N P S : yin par Ph **17** bar D N P S : ba la Ph **18** rtags D N P S : brtags Ph **20** la D N P S : om. Ph **21** ma N S : om. D P Ph ◦ du D P Ph S : om. N ◦ mi spyod na D P S : mi spyod N ; spyod pa ma yin Ph **24** shes pa yongs su shes pa’i D P Ph S : shes pa’i N

N 177a rtags yin no ||

§9 (D 108b6; N 177a1; P 148a4; Ph 203a5; S 187a2)

rab ’byor byang chub sems dpa’* gzugs la rkyen gang dag yongs su bzung na rnam par byang bar ’gyur ba’i sems kyi sa bon ni gsum po ’di dag ste | mos pa sems kyi sa bon dang | yid ’byung ba sems kyi sa bon dang | chud mi gson* pa sems kyi sa bon no* ||

rab ’byor byang chub sems D 109a dpas* gzugs la mngon par zhen pa med pa’i sems dang | ’bral ba’i* sems dang | yongs su sbyong ba’i sems dang* | sems gsum po ’di dag bskyed par bya’o || rab ’byor byang chub sems dpas* gal te* gzugs la* Ph 203b sems skye ba dang | mi skye ba dang | cher skye ba dang | mnyam du skye ba de yang dag par rjes su mthong* ste |* de* de ltar yang dag par rjes su mthong na | myur du bla na med pa yang dag par* rdzogs pa’i byang chub* mngon par rdzogs par ’tshang rgya’o ||

rab ’byor byang chub sems dpa’* tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la rkyen gang dag yongs su bzung na rnam par byang bar ’gyur ba’i sems kyi sa bon ni gsum po ’di dag P 148b ste | mos pa sems kyi sa S 187b bon dang | yid ’byung ba sems kyi sa bon dang | chud mi gson* pa sems kyi sa bon no ||

rab ’byor byang chub sems dpas* tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la [a]mngon par zhen

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3 dpa’ D N P Ph : dpas S **6** gson D N P Ph : gzon S **7** no D N P Ph : dang S **8** dpas D P S : dpa’ N Ph **9** ’bral ba’i D P Ph : bral bar med pa’i N ; ’bral ba med pa’i S **10** yongs su sbyong ba’i sems dang D N P S : om. Ph **11** dpas D P S : dpa’ N Ph ◦ <gal te> em. : om. D N P Ph S ◦ la D P Ph S : om. N **13** ba add. S ◦ de ltar yang dag par rjes su mthong ste | add. Ph ◦ de N : om. D P Ph S **14** pa yang dag par N Ph S : pa’i byang chub mngon par D P **15** tu add. Ph **16** dpa’ N Ph : dpas D P S **20** gson D N P Ph : gzon S **22** dpas D S : dpa’ N P Ph

pa med pa'i* sems dang | 'bral N 177b ba'i* sems dang | yongs su sbyong ba'i* sems dang | sems gsum po 'di dag bskyed par bya'o || rab 'byor gal te byang chub sems dpas* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la[a] sems skye ba dang | mi skye ba dang | cher skye ba dang | mnyam du skye ba de* yang dag par rjes su mthong ste | de de ltar yang dag par rjes su mthong na | myur du bla na med pa yang dag par rdzogs pa'i byang chub* mngon par rdzogs par 'tshang rgya'o ||

§10 (D 109a6; N 177b3; P 148b4; Ph 203b7; S 187b3)

rab 'byor gal te byang chub sems dpas* gzugs la Ph 204a yod pa nyid dang | de bzhin du yod pa nyid dam* | med pa nyid du yang dag par rjes su mthong na | de kho na mi shes pa'i byang chub sems dpar rig par bya'o ||

rab 'byor gal te byang chub sems dpas* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la* yod pa nyid dang | de bzhin du yod pa nyid dam* | med pa nyid du yang dag par rjes su mthong na | de kho na mi shes pa'i byang chub sems dpar rig par bya'o ||

rab 'byor gal te* byang chub D 109b sems dpas gzugs la yod pa ma yin pa dang | de bzhin du yod pa ma yin pa dang | yod pa yang*ma yin med pa yang* ma yin par yang dag par rjes su mthong na | de kho na shes pa'i byang chub sems dpa' zhes bya'o ||

[a] mngon par ... rnam par shes pa la om. S

1 zhen pa med pa'i N Ph : zhen pa'i D P ◦ 'bral ba'i em. : bral ba'i D P ; bral ba med pa'i N ; 'bral ba med pa'i Ph 2 sbyong ba'i D N Ph : spyod pa'i P 3 dpas D N P : dpa' Ph 6 de N S : dang | de ltar D P ; dang | de yang dag par rjes su mthong ste | Ph 8 tu add. S 10 dpas D N S : dpa' P Ph 11 dam D N P S : dang Ph 14 dpas D N P S : dpa' Ph 15 la D N P Ph : om. S 16 dam D N P S : dang Ph 19 gal te D N P S : om. Ph 21 yang D N P Ph : 'ang S ◦ pa yang D N P : par yang Ph ; pa 'ang S

rab ’byor gal te byang chub sems dpas* tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la yod pa ma yin pa dang | N 178a de bzhin du yod S 188a pa ma yin pa dang | yod pa yang* ma yin med pa yang ma yin par* yang dag par rjes su mthong na | de kho na shes pa’i byang chub sems dpa’ zhes bya’o ||

§11 (D 109b2; N 178a1; P 148b8; Ph 204a6; S 188a1)

rab ’byor byang chub sems dpa’ gzugs la sems mnyam par gzhag par ’dod cing gzugs la mos la | gzugs la* sems de skyod* | kun tu skyod* | rnam par skyod na* | mos pa ngan pa’i byang chub sems dpar rig par P 149a bya’o ||

rab ’byor byang chub sems dpa’ tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la sems Ph 204b mnyam par gzhag par ’dod cing rnam par shes pa la mos la* | rnam par shes pa la sems de skyod* | kun tu skyod* | rnam par skyod* na | mos pa ngan pa’i byang chub sems dpar rig par bya’o ||

rab ’byor byang chub sems dpa’ gzugs la sems mnyam par gzhag par* ’dod cing sems de gzugs la mos pa* na | gzugs la sems* mi ’dogs | kun tu mi ’dogs | rnam par mi ’dogs na | mos pa bzang po’i byang chub sems dpar rig par bya’o ||

rab ’byor byang chub sems dpa’ tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la sems mnyam par gzhag par ’dod cing sems de rnam par shes pa la mos pa na | rnam par shes pa la sems mi ’dogs | kun tu mi ’dogs | rnam par mi ’dogs N 178b na | mos pa bzang po’i byang chub sems S 188b dpar

[1] dpas N S : dpa’ D P Ph [4] yang D N P Ph : ’ang S ◦ yang ma yin par D N P : ’ang ma yin par S ; om. Ph [9] gzugs la D N P S : om. Ph ◦ skyod D P S : bskyod N ; bskyod na Ph [10] skyod D P S : bskyod N ; bskyod na Ph ◦ skyod na D S : bskyod na N Ph ; skyod P [14] la D N P S : na Ph [15] skyod D P S : bskyod N Ph ◦ skyod D P S : bskyod N Ph ◦ skyod D P S : bskyod N Ph [18] gzhag par Ph S : om. D N P ◦ pa D N P S : om. Ph [19] de add. Ph

rig par bya'o ||

§12 (D 109b6; N 178b1; P 149a4; Ph 204b5; S 188b1)

1 rab 'byor byang chub sems dpa' gzugs la mtshan nyid med pa'i chos* yongs su shes par* bya ba dang | sdug bsngal rab tu zhi bar* bya ba dang | mya ngan las 'das pa la gcig tu nges par bya ba'i phyir zhugs na | yang dag par zhugs par rig par bya'o || byang chub sems dpa' de ltar yang dag par zhugs pa ni* myur du bla na med D 110a pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

rab 'byor byang chub sems dpa' tshor ba dang | 'du shes dang | Ph 205a 'du byed rnams dang | rnam par shes pa la mtshan nyid med pa'i chos yongs su shes par bya ba dang | sdug bsngal rab tu zhi bar bya ba*dang | mya ngan las 'das pa la gcig tu nges par bya ba'i phyir zhugs na | yang dag par zhugs par rig par bya'o || byang chub sems dpa' de ltar yang dag par zhugs pa ni myur du bla na med pa yang dag par rdzogs pa'i byang chub* mngon par rdzogs par 'tshang rgya'o ||

mtshan nyid med par shes bya dang* ||
sdug bsngal zhi bar bya ba dang ||
zhi ba gcig tu nges bya bar* ||
byang chub sems dpa' sgrub* par byed ||

2 rab 'byor byang chub sems dpa' gzugs la snang ba med pa dang | kun tu snang ba dang | de la gnas pa dang | de la* 'jug pa'i P 149b chos yang dag pa ji lta ba bzhin du rab tu* shes na |

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4 rnams add. Ph ◦ shes par D N P S : zhi bar Ph **5** rab tu zhi bar D N P S : yongs su shes par Ph **7** pa ni D P : pa na N ; pa yin Ph ; na S **13** ba D N P S : bya Ph **16** tu add. Ph **18** shes bya dang D P : shes pa dang S ; shes par bya N ; shes par bya ba dang Ph **20** nges bya bar D P S : nges par ni N ; nges par bya ba Ph **21** sgrub D P S : bsgrub N Ph **23** la D N P Ph : om. S **24** rab tu N Ph S : om. D P

myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

rab 'byor N 179a byang chub sems dpa' tshor ba dang | S 189a 'du shes dang | 'du byed rnams dang | rnam par shes pa la* snang ba med pa dang | kun tu snang ba dang | de la* gnas pa dang | de la* 'jug pa'i chos yang dag pa* ji lta ba bzhin du rab tu shes* na | myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

chos gang snang ba med pa* dang ||
kun tu snang ba* Ph 205b nyid dang ni ||
de la gnas dang rab 'jug pa* ||
de shes nas ni byang chub 'thob* ||

3 rab 'byor byang chub sems dpa' gzugs la gzugs yongs su* tshol ba na de mi dmigs te | gzugs* mi snang bar* byas shing | gzugs kyi chos nyid* kyang rab tu rtogs par byas nas* myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

rab 'byor byang chub sems dpa' tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par shes pa yongs su tshol ba na de mi dmigs te | rnam par D 110b shes pa mi snang bar byas shing | rnam par shes pa'i chos nyid kyang rab tu rtogs par byas nas myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par* 'tshang rgya'o ||

rab tu btsal nas* mi dmigs chos ||

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4 la D N P S : om. Ph **5** la D P Ph S : om. N **6** la N P Ph S : om. D ◦ yang dag pa D N P S : om. Ph ◦ pa add. D P **9** gang snang ba med pa D N P S : gang yang snang bar byed pa Ph **10** snang ba D N P S : snang bar byed pa Ph **11** rab 'jug pa D N P S : rab tu 'jug Ph **12** 'thob D : thob N P S ; mtho(b!) Ph **13** gzugs la gzugs yongs su D N P S : gzugs su Ph **14** su add. S ◦ bar D P Ph S : ba N **15** nyid D N P S : om. Ph ◦ nas N Ph S : na D P **23** par D N Ph S : pa'i P **24** btsal nas N : btsal na D P Ph ; rtsal nas S

sems la dngos por* mi snang ba ||
chos nyid legs par shes pa yi* ||
blo ldan byang chub thob* par 'gyur ||

4 rab 'byor byang N 179b chub sems dpa' gzugs la dngos po med par mkhas pa ni gzugs S 189b 'jig* pa dang ldan zhing gzugs kyi chos kyi* dbyings las mi g-yo bar myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

rab 'byor byang chub sems dpa' tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la dngos po med par mkhas pa ni rnam par shes pa 'jig pa dang ldan zhing Ph 206a rnam par P 150a shes pa'i chos kyi dbyings las mi g-yo bar myur du bla na med pa yang dag par rdzogs pa'i* byang chub* mngon par rdzogs par* 'tshang rgya'o ||

blo ldan dngos po med mkhas pa ||
rnam par 'jig dang ldan 'gyur* cing ||
chos kyi dbyings las mi g-yo bar ||
thams cad mkhyen pa nyid thob 'gyur* ||

5 rab 'byor byang chub sems dpa'* gzugs la don dang bral ba dang | don med pa dang | don chen por yang dag pa* ji lta ba bzhin du rab tu shes na | myur du bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya'o ||

rab 'byor byang chub sems dpa'* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la* don dang bral* ba

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1 por D N P S : po Ph 2 yi D N P S : ni Ph 3 thob Ph S : 'thob D N P 5 'jig D P Ph : 'jigs N S 6 chos kyi D N P S : om. Ph 13 pa'i D N P S : pa Ph ◦ tu add. Ph 14 rdzogs par D N Ph S : rdzogs pa'i byang chub mngon par P 16 'gyur N Ph : gyur D P S 18 mkhyen pa nyid thob 'gyur N P S : mkhyen pa nyid 'thob 'gyur D ; mkhyen nyid thob par 'gyur Ph 19 dpa' Ph : dpas D N P S 20 chen por yang dag pa D P S : chen por yang dag par N ; chen po Ph 23 dpa' em. : dpas D N P Ph S 24 pa la N P S : la la D ; pa Ph ◦ bral D P Ph S : 'bral N

dang | don med pa dang | don chen por yang dag pa* ji lta ba bzhin du rab tu* shes na | myur du bla na med pa yang dag par rdzogs pa'i byang chub* mngon par rdzogs par 'tshang rgya'o ||

don bral ba dang don N 180a **med dang*** ||
don che ba yi* don du ni ||
shes nas* byang chub sems dpa' rnams ||
byang chub chen po thob* par 'gyur ||

§13 (D 110b7; N 180a1; P 150a5; Ph 206a6; S 189b7)

1 rab 'byor S 190a byang chub sems dpa' sems dpa' chen pos gzugs la rnam par rtog pa'i* 'dod chags dang | rab tu rtog pa'i 'dod chags dang | rnam par rtog* pa'i 'dod chags dang | 'dod chags dang | 'dod chags chen po dang | 'dod chags D 111a lnga yongs su shes par byas te* | yongs su spang bar bya'o ||

rab 'byor byang chub sems dpa' sems dpa' chen pos tshor Ph 206b ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par rtog pa'i* 'dod chags dang | rab tu rtog* pa'i 'dod chags dang | rnam par rtog pa'i 'dod chags dang | 'dod chags dang* | 'dod chags chen po dang | 'dod chags lnga* yongs su shes par byas te* | yongs su spang* bar bya'o ||

rab 'byor byang chub sems dpas* gzugs la 'dod chags lnga po 'di dag yongs su spangs nas gzugs kyi rang bzhin mi dmigs so

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1 pa D P S : par N ; om. Ph 2 rab tu N Ph S : om. D P 3 rdzogs pa'i byang chub D N P S : om. Ph 4 don bral ba dang don med dang D S : don bral ba dang don med pa dang P Ph ; don bral don ni med pa dang N 5 don che ba yi D P S : don chen po yi N ; don che ba'i Ph 6 nas D N Ph S : na P 7 thob Ph S : 'thob D N P 10 rtog pa'i D N P Ph : rtog ge'i S 11 rtog D P Ph S : rtogs N 13 yongs su shes par byas te D P : yongs su shes par bya ste N S ; om. Ph 16 rtog pa'i D N P Ph : rtog ge'i S ◦ rtog D N S : rtogs P Ph 18 rnam par rtog pa'i 'dod chags dang | 'dod chags dang D N P S : om. Ph ◦ po add. Ph 19 byas te D P : bya ste N Ph S ◦ spang D N P S : spangs Ph 20 dpas D N Ph S : dpa' P

|| P 150b gzugs kyi rang bzhin mi dmigs pas gzugs la* gzugs su mi dmigs so || gzugs la gzugs su* mi dmigs pas gzugs la gzugs dmigs* te | N 180b gang gzugs la gzugs dmigs* pa de nyid* gzugs la gzugs mi dmigs pa'o || de gzugs dmigs pa* mi dmigs pa des gzugs* rnam pa thams cad du zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo* ||

rab 'byor byang S 190b chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la 'dod chags lnga po 'di dag yongs su spangs nas rnam par shes pa'i rang bzhin mi dmigs so || rnam par shes pa'i rang bzhin mi dmigs pas rnam par shes pa la* rnam par shes par* mi dmigs so || rnam par shes pa la rnam par shes par* mi dmigs pas rnam par shes pa la rnam par shes pa dmigs te* | gang* rnam Ph 207a par shes pa la rnam par shes pa dmigs pa de* nyid rnam par shes pa la rnam par shes pa* mi dmigs pa'o* || de* rnam par shes pa dmigs pa* mi dmigs pa des rnam par shes pa rnam pa* thams cad du zil gyis mnan nas* 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo ||

2 rab 'byor N 181a byang chub sems dpas* gzugs la rnam par rtog pa dang* rnam par dpyod* pa'i zhe sdang dang | rab tu rtog* pa dang rnam par dpyod* pa'i zhe sdang dang | rnam par rtog pa dang rnam par dpyod* pa'i zhe sdang dang | zhe sdang dang |

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1 la D P Ph S : om. N **2** su D N P S : om. Ph **3** dmigs D : su dmigs N S ; mi dmigs P Ph ◦ dmigs D N P : mi dmigs Ph ; kyi dmigs S ◦ de nyid D N P S : de'i Ph **4** dmigs pa N Ph S : om. D P **5** gzugs D N P S : om. Ph **7** ngo D N P S : ba'o Ph **12** rnam par shes pa la N Ph S : om. D P ◦ par D N P S : pa Ph **13** par D P Ph S : pa N **14** pa dmigs te N S : par mi dmigs te D P ; par mi dmigs ste Ph ◦ gang D N P S : om. Ph **15** de D N P S : om. Ph **16** pa D P Ph S : par N ◦ pa'o D N P S : so Ph ◦ de N S : de nas D P ; om. Ph ◦ dmigs pa D N P S : om. Ph **17** rnam pa D N P Ph : om. S **18** nas D N P S : om. Ph **20** dpas N Ph S : dpa' D P **21** rtog pa dang D N P : rtog cing Ph ; rtog ge dang S ◦ dpyod D N : spyod P Ph S ◦ rtog D N Ph S : rtogs P **22** dpyod D N : spyod P Ph S **23** dpyod D N : spyod P Ph S

zhe sdang chen po D 111b dang | zhe sdang lnga* yongs su shes par byas te* | yongs su spang bar* bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par rtog pa* dang rnam par dpyod* pa'i zhe sdang* dang | rab tu rtog pa dang rnam par dpyod* pa'i zhe sdang dang |* rnam par rtog pa S 191a dang rnam par dpyod pa'i zhe sdang dang |* zhe sdang dang | zhe sdang chen po dang | zhe sdang lnga yongs su shes P 151a par byas te* | yongs su spang bar bya'o ||

rab 'byor byang chub sems dpas* gzugs la zhe sdang lnga po 'di dag yongs su spangs* nas gzugs kyi rang bzhin mi dmigs so || gzugs kyi rang bzhin mi dmigs N 181b pas gzugs* la gzugs su mi dmigs so || gzugs la gzugs su mi dmigs pas gzugs la gzugs dmigs* Ph 207b te | gang* gzugs la gzugs dmigs pa de nyid gzugs la gzugs mi dmigs pa'o || de gzugs dmigs pa mi* dmigs pa des gzugs rnam pa thams cad du zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo ||

rab 'byor byang chub sems dpas* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la zhe sdang lnga po 'di dag yongs su spangs* nas rnam par shes pa'i rang bzhin mi dmigs so || rnam par shes pa'i rang bzhin mi dmigs pas rnam par shes pa la rnam par shes par* mi dmigs so || rnam par shes pa la rnam par shes par* mi dmigs pas rnam par shes pa la rnam

1 zhe sdang lnga D N P S : zhe sdang snga lnga po Ph **2** byas te D N P S : bya ste Ph ◦ spang bar D P Ph S : spangs par N **4** pa D N P : ge N Ph S **5** dpyod D N P : spyod Ph S ◦ zhe sdang D N Ph S : zhe sdangs P **6** dpyod D N P : spyod Ph S ◦ rab tu rtog pa dang rnam par dpyod pa'i zhe sdang dang | add. N **7** rnam par rtog pa dang rnam par dpyod pa'i zhe sdang dang | D P S : ... rnam par spyod pa'i ... N ; om. Ph **9** byas te D P S : bya ste N Ph **10** dpas D P S : dpa' N Ph **11** spangs D N Ph S : spang P **12** dmigs pas gzugs D N Ph S : dmigs so s|zugs P **14** dmigs D N P S : mi dmigs Ph ◦ gang D N P S : om. Ph **15** mi D N P S : om. Ph **19** dpas D N P S : dpa' Ph **21** yongs su spangs D N S : yongs su spang P ; ·· Ph **23** par D N P S : pa Ph **24** <par> em. : om. D N P Ph S

par shes* N 182a pa dmigs* te | gang rnam par shes pa la rnam par shes pa* dmigs pa* de nyid rnam par shes pa la rnam par shes pa mi dmigs pa'o || de* rnam par shes pa dmigs pa mi S 191b dmigs pa des rnam par shes pa rnam pa* thams cad du zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo* ||

3 rab 'byor byang chub sems dpas* gzugs la 'khrul ba'i gti mug dang | 'khrul ba'i rgyu'i* gti mug dang | mi 'khrul ba'i rgyu'i gti mug dang | gti mug dang | gti mug chen po dang | gti mug lnga* yongs su shes par byas te* | yongs su spang bar Ph 208a bya'o ||

rab 'byor byang chub sems dpas* D 112a tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la* 'khrul ba'i gti mug dang | 'khrul ba'i rgyu'i* gti mug dang | mi 'khrul* ba'i rgyu'i gti mug dang | gti mug dang* | gti mug chen po dang |* P 151b gti mug lnga yongs su shes par byas te* | yongs su spang bar bya'o ||

rab 'byor byang chub sems dpas* gzugs la gti mug lnga po 'di dag yongs su spangs nas* gzugs kyi rang bzhin mi dmigs so || gzugs kyi rang bzhin mi dmigs pas gzugs la gzugs su mi dmigs so || gzugs la gzugs su mi dmigs pas gzugs la gzugs N 182b dmigs* te | gang* gzugs la gzugs* dmigs pa de nyid gzugs la gzugs mi* dmigs pa'o || de gzugs dmigs pa mi dmigs pa* des gzugs rnam pa thams cad du zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges S 192a par 'byung

[1] shes add. N ◦ dmigs D N P S : mi dmigs Ph [2] pa D N Ph S : pas P ◦ dmigs pa D N P S : om. Ph [3] dmigs pa'o || de D N P S : dmigs so Ph [4] rnam pa Ph : om. D N P S [6] ngo D P Ph S : om. N [7] dpas P S : dpa' D N Ph [8] rgyu'i D N P S : rgyu Ph [10] po add. Ph ◦ byas te D N P S : bya ste Ph [12] dpas D N P S : dpa' Ph [13] la D P Ph S : dang N [14] rgyu'i D N P S : om. Ph ◦ 'khrul D N P S : khrul Ph [15] dang D N Ph S : dag P ◦ gti mug chen po dang | D N P S : om. Ph [16] byas te D N P S : bya ste Ph [18] dpas D N P S : dpa' las Ph [19] nas D N P S : pas Ph [21] dmigs D N P S : mi dmigs Ph [22] gang D N P S : om. Ph ◦ la add. P ◦ mi D N P S : su Ph [23] mi dmigs pa add. N

ngo ||

rab ’byor byang chub sems dpas tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la gti mug lnga po ’di dag yongs su spangs nas rnam par shes pa’i rang bzhin mi dmigs so || rnam par shes pa’i rang bzhin mi dmigs pas rnam par shes pa la Ph 208b rnam par shes par mi dmigs so* || rnam par shes pa la* rnam par shes par* mi dmigs pas rnam par shes pa la rnam par shes pa dmigs* te | gang rnam par shes pa la rnam par shes pa dmigs pa de nyid rnam par shes pa la rnam par shes pa mi dmigs pa’o || de* rnam par shes pa dmigs pa* mi dmigs pa des* rnam par shes pa rnam pa thams cad du zil gyis mnan nas ’di lta ste | bla na med pa yang dag par rdzogs pa’i byang chub tu nges par ’byung ngo ||

4 rab ’byor byang chub sems dpas gzugs la mang du thos pa’i nga rgyal dang | mngon par mtho ba’i nga rgyal dang |* mngon pa’i nga* rgyal dang | nga rgyal dang | nga rgyal chen po dang | nga rgyal lnga yongs su shes par byas N 183a te* | yongs su spang bar bya’o ||

rab ’byor byang chub sems dpas tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la mang du thos pa’i nga rgyal dang | mngon par D 112b mtho ba’i* nga rgyal dang | mngon pa’i* P 152a nga rgyal dang | nga rgyal dang | nga rgyal chen po dang | nga rgyal lnga yongs su shes par S 192b byas te* | yongs su spang bar bya’o ||

rab ’byor byang chub sems dpas gzugs la nga rgyal lnga po ’di dag yongs su spangs nas gzugs kyi rang bzhin mi dmigs* so ||

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6 shes par mi dmigs so D : shes pa’i mi dmigs so N ; mi dmigs so P ; shes so Ph ; shes pa mi dmigs so S **7** rnam par shes pa la D N P S : om. Ph ◦ par D P : pa N Ph S **8** dmigs D N P S : mi dmigs Ph **10** de D N P S : om. Ph ◦ dmigs pa D N P S : om. Ph **11** pa des D S : pas N P Ph **15** mngon par mtho ba’i nga rgyal dang | D N P : mngon par thos pa’i nga rgyal dang | S ; om. Ph **16** nga D N Ph S : nga’i P **17** byas te D S : bya ste N P Ph **21** mtho ba’i D N P Ph : thos pa’i S **22** mngon pa’i N Ph S : mngon pa’i nga’i D P **23** byas te D N P S : bya ste Ph **26** pas add. Ph

gzugs* kyi rang bzhin mi dmigs pas gzugs la gzugs su mi dmigs so || gzugs la gzugs su* mi dmigs pas Ph 209a gzugs la gzugs* dmigs* te | gang* gzugs la gzugs dmigs pa de nyid gzugs la gzugs mi dmigs pa'o* || de gzugs dmigs pa mi dmigs pa des gzugs rnam pa thams cad du* zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la nga rgyal lnga po 'di dag yongs su spangs nas rnam par shes pa'i rang bzhin mi dmigs so || rnam par shes pa'i rang bzhin mi dmigs pas rnam par shes pa la rnam par shes par* mi dmigs N 183b so || rnam par shes pa la rnam par shes par* mi dmigs pas rnam par shes pa la rnam par shes pa dmigs te | gang rnam par shes pa la rnam par shes pa* dmigs pa de nyid rnam par shes pa la rnam par shes pa mi dmigs pa'o || de* rnam par shes pa dmigs pa* mi dmigs pa des rnam par shes pa rnam pa* thams cad du* zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub S 193a tu nges par 'byung ngo ||

5 rab 'byor byang chub sems dpas gzugs la rang bzhin la* phyin ci log gi lta ba dang | yod do snyam pa'i lta ba dang | skur pa 'debs pa'i lta ba dang | lta ba dang | lta ba chen po dang | lta ba lnga yongs su shes par Ph 209b byas te* | yongs su spang bar* bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rang bzhin la* phyin ci log gi* lta ba dang | yod do snyam pa'i lta ba dang | skur pa

[1] la gzugs add. Ph [2] su D N P S : om. Ph ◦ su add. N [3] dmigs D N P S : mi dmigs Ph ◦ gang D N P S : om. Ph [4] mi dmigs pa'o D N S : mi dmigs so P ; dmigs pa'o Ph [5] du D N P S : om. Ph [12] par D N P S : pa Ph [13] par D P S : pa N Ph [15] pa D N P S : par Ph [16] de D N P S : om. Ph ◦ dmigs pa D N P S : la Ph [17] rnam pa add. Ph ◦ du D N Ph S : om. P [20] la D P S : om. N Ph [23] byas te D N S : bya ste P Ph ◦ spang bar D N Ph S : spangs par P [26] la D N P S : om. Ph [27] gi N : pa'i D P Ph S

’debs pa’i lta ba dang |* lta ba dang | lta ba chen po dang | lta ba P 152b lnga yongs su shes par byas te* | yongs su spang bar* D 113a bya’o ||

rab ’byor byang chub sems dpas gzugs la lta ba lnga po ’di dag yongs su spangs nas gzugs kyi rang bzhin mi dmigs so || gzugs kyi rang bzhin mi dmigs pas* gzugs la gzugs su mi dmigs so || gzugs la gzugs su* mi dmigs pas gzugs la gzugs N 184a dmigs* te | gang* gzugs la gzugs dmigs pa de nyid gzugs la gzugs mi dmigs pa’o || de gzugs dmigs pa mi dmigs pa* des gzugs* rnam pa thams cad du zil gyis mnan nas ’di lta ste | bla na med pa yang dag par rdzogs pa’i byang chub tu nges par ’byung ngo ||

rab ’byor byang chub sems dpas tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la lta ba lnga po ’di dag yongs su spangs nas S 193b rnam par shes pa’i rang bzhin mi dmigs so || rnam par shes pa’i rang bzhin mi dmigs pas rnam par shes pa la rnam par shes par* mi dmigs so || rnam par shes pa la rnam par shes par* mi dmigs pas rnam par shes pa la* rnam par shes pa dmigs* te | gang rnam par shes pa la rnam par shes pa dmigs pa* de nyid Ph 210a rnam par shes pa la rnam par shes pa mi dmigs pa’o || de* rnam par shes pa dmigs pa mi dmigs pa des* rnam par shes pa* rnam pa thams cad du zil gyis mnan nas ’di lta ste | bla na med pa* yang dag par rdzogs pa’i byang chub tu nges par ’byung ngo ||

6 rab ’byor byang chub sems dpas* gzugs la* chos la yid gnyis za ba dang | ’gro* ba dang sdug bsngal la yid gnyis za ba dang

1 skur pa ’debs pa’i lta ba dang | D N P S : om. Ph **2** byas te D P : bya ste N Ph S ◦ spang bar D Ph S : spangs par N P **6** mi dmigs so || gzugs kyi rang bzhin mi dmigs pas D N P S : mi dmigs pas Ph **7** su D N P S : om. Ph ◦ dmigs D N P S : mi dmigs Ph **8** gang D N P S : om. Ph **9** mi dmigs pa D N P S : om. Ph ◦ la add. S **16** par D P S : pa N Ph **17** par D P S : pa N Ph ◦ la D N P S : om. Ph **18** dmigs D N P : mi dmigs Ph S **19** pa dmigs pa N S : par dmigs pa D P ; par mi dmigs pa Ph **20** de D N P S : om. Ph **21** des D N P S : mi dmigs pas Ph ◦ la add. Ph **22** pa D N P S : om. Ph **24** dpas D P S : dpa’ N Ph ◦ la N Ph S : dang D P **25** ’gro D N P S : grol Ph

| mya ngan las N 184b 'das pa dang sangs rgyas dang byang chub sems dpa'* la yid gnyis za ba dang | yid gnyis za ba dang | yid gnyis za ba chen po dang | yid gnyis za ba lnga* yongs su shes par byas te* | yongs su spang bar* bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la chos P 153a la yid gnyis za ba dang | 'gro ba dang sdug bsngal la yid gnyis za ba dang | mya ngan las 'das pa dang sangs rgyas dang byang chub sems dpa' la yid gnyis za ba dang | yid gnyis za ba dang | yid D 113b gnyis za ba chen po dang | yid S 194a gnyis za ba lnga* yongs su shes par byas te*| yongs su spang bar bya'o ||

rab 'byor byang chub sems dpas gzugs la yid gnyis za ba lnga po* 'di dag* yongs su spangs nas gzugs kyi rang bzhin mi dmigs so || gzugs kyi rang bzhin Ph 210b mi dmigs pas gzugs la gzugs su mi dmigs so || gzugs la gzugs su* mi dmigs pas gzugs la gzugs* dmigs* te | gang* gzugs la gzugs dmigs* pa de nyid gzugs la gzugs mi* dmigs pa'o || de gzugs* dmigs pa mi dmigs pa des gzugs rnam pa thams cad du zil gyis mnan nas 'di lta ste | bla na med pa* yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo ||

N 185a rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la yid gnyis za ba lnga po 'di dag yongs su spangs nas rnam par shes pa'i rang bzhin mi dmigs so || rnam par shes pa'i rang bzhin mi dmigs pas rnam par shes pa la rnam par shes par* mi dmigs so || rnam par shes pa la rnam par shes par* mi dmigs pas rnam par shes pa

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2 gzugs add. N **3** po add. Ph **4** byas te D N P S : bya ste Ph ◦ spang bar D N Ph S : spangs par P **10** lnga D P S : la N ; lnga po Ph **11** byas te D P S : bya ste N Ph **13** <lnga po> em. : om. D N P Ph S ◦ la yid gnyid za ba 'di dag add. Ph **15** su D N P S : om. Ph ◦ gzugs em. : gzugs su D N P Ph S **16** dmigs D P S : mi dmigs N Ph ◦ gang D P Ph S : om. N ◦ gzugs dmigs D N P S : gzugs su mi dmigs Ph **17** mi D N P S : om. Ph ◦ la add. Ph **19** pa D N P S : par Ph **25** par D N P S : pa Ph **26** par D N P S : pa Ph

la rnam par shes pa* dmigs te | gang rnam par shes pa la rnam par shes pa* dmigs pa* de nyid rnam par shes pa la* rnam par shes pa* mi dmigs pa'o* || de* rnam par shes pa dmigs pa* mi dmigs pa des S 194b rnam par shes pa rnam pa* thams cad du zil gyis mnan nas 'di lta ste | bla na med pa yang dag par rdzogs pa'i byang chub tu nges par 'byung ngo ||

§14 (D 113b5; N 185a5; P 153a7; Ph 210b7; S 194b1)

rab 'byor byang chub sems dpa'* gzugs yongs su tshol zhing gzugs kyi chos ston la*| gzugs la lus dang Ph 211a ngag dang yid kyi las yongs su sbyong zhing* | gzugs de ji ltar brjod pa dang* | ji ltar bstan pa dang | ji ltar bsnyad* pa bzhin du yongs su* tshol zhing chos P 154b ston te | de* la lus dang ngag dang yid kyi las yongs su sbyong na* | gzugs la nyes par* yongs su tshol ba'i byang chub sems dpar rig par bya'o || gzugs la dam pa'i chos ma yin pa'i gtam can gyi N 185b byang chub sems dpar rig par bya'o || gzugs de* la lus dang ngag dang yid kyi las yongs su ma dag pa'i byang chub sems dpar D 114a rig par bya'o ||

rab 'byor byang chub sems dpa'* gzugs yongs su tshol zhing gzugs kyi* chos ston la* | gzugs la lus dang ngag dang yid kyi las yongs su* sbyong zhing | gzugs de la* ji ltar brjod pa bzhin du ma yin | ji ltar bstan pa bzhin du ma yin | ji ltar bsnyad* pa bzhin du ma yin par yongs su tshol zhing chos ston te | de la* lus dang ngag dang yid kyi las yongs su sbyong na | gzugs la legs

[1] pa D N P Ph : par S [2] la add. P ◦ dmigs pa D N P S : om. Ph ◦ rnam par shes pa la D P Ph S : om. N [3] pa D N P Ph : par S ◦ pa'o D N P S : so Ph ◦ la add. N ◦ dmigs pa D N P S : om. Ph [4] pa D N P S : par Ph [8] dpa' D N P Ph : dpas S [9] la N P Ph S : pa D [10] zhing D P Ph S : cing N ◦ pa dang D P Ph S : om. N [11] bsnyad D N P S : bstan Ph ◦ yongs su D N P S : om. Ph [12] de D N P S : gzugs Ph [13] sbyong na N S : sbyong ba D P ; ma dag pa'i Ph ◦ par N Ph S : pa D P [16] <de> em. : om. D N P Ph S [18] dpa' D N P S : dpas Ph [19] gzugs kyi D N S : gzugs kyis P ; om. Ph ◦ la D N P S : pa dang Ph [20] yongs su D N P S : om. Ph ◦ la D N P S : om. Ph [21] bsnyad D N P S : bstan Ph [22] la D N P S : om. Ph

par tshol ba'i byang chub sems dpa' ste | yang dag pa'i ngag gi las S 195a kyi* gtam can gyi byang chub sems dpar rig par bya'o || gzugs de la lus dang ngag dang yid kyi las* yongs su dag pa'i byang chub sems dpar rig par bya'o ||

rab 'byor byang chub sems dpa'* tshor ba dang | 'du shes dang | 'du byed rnams dang | Ph 211b rnam par shes pa yongs su tshol zhing rnam par shes pa'i chos ston la | rnam par shes pa la lus dang ngag dang yid kyi las* yongs su sbyong zhing | rnam par shes pa de* ji ltar brjod pa dang | ji ltar bstan pa dang | ji ltar bsnyad* pa bzhin du yongs su tshol zhing chos ston te | de la* lus dang ngag dang yid kyi las* yongs su sbyong na | rnam par shes pa la nyes par yongs su tshol* ba'i byang chub sems dpar rig* par bya'o || rnam par N 186a shes pa la dam pa'i chos ma yin pa'i gtam can gyi byang chub sems dpar* rig par bya'o || rnam par shes pa de* la lus dang ngag dang yid kyi las yongs su ma dag pa'i byang chub sems dpar* rig par bya'o ||

rab 'byor byang chub sems dpa' P 154a rnam par shes pa yongs su tshol zhing rnam par shes pa'i chos* ston la | rnam par shes pa la lus dang ngag dang yid kyi* las yongs su sbyong zhing | rnam par shes pa de la ji ltar brjod pa bzhin du ma yin | ji ltar bstan* pa bzhin du ma yin | ji ltar bsnyad* pa bzhin du ma yin par yongs su tshol zhing chos S 195b ston te | de la* lus dang ngag dang yid kyi las yongs su sbyong na | rnam par shes pa la legs par tshol ba'i byang chub sems dpa' ste | yang dag pa'i ngag gi* las kyi gtam can Ph 212a gyi byang chub sems dpar rig* par bya'o || rnam par shes pa de la lus dang ngag D114b dang yid kyi las yongs su dag pa'i byang chub sems dpar rig par bya'o ||

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2 las kyi D N P S : om. Ph **3** las D N P S : lus Ph **5** dpa' D P : dpas N Ph S **8** las D N P S : lus Ph **9** de D N P S : la Ph **10** bsnyad D N P S : snyad Ph ◦ de la D N P : de Ph ; de'i S **11** las D N P S : lus Ph **12** nyes par yongs su tshol D N P S : nges par tshol Ph **13** rig D N Ph S : rigs P **14** dpar D N Ph S : dpa' P **15** <de> em. : om. D N P Ph S **16** dpar D N Ph S : dpa' P **18** su add. Ph **19** kyi D P Ph S : kyis N **21** bstan D P Ph S : bston N ◦ bsnyad D N P S : snyad Ph **22** la D N P S : las Ph **24** gi D N P S : gis gtam Ph **25** rig D N Ph S : rigs P

§15 (D 114b1; N 186a5; P 154a3; Ph 212a2; S 195b2)

rab ’byor byang chub sems dpa’ gzugs la sems mnyam par gzhag par ’dod cing gzugs de la nang du mos na | gzugs la mos par bya ba’i gzugs dang | mos pa’i gzugs gnyis dmigs par ’gyur ro || de la byang chub sems dpa’ mos pa’i* gzugs la mos par bya ba ji lta ba bzhin du ston tam | mos par bya ba la mos pa ji lta ba bzhin du* ston na | N 186b gzugs la yang dag pa ma yin par ston pa’i byang chub sems dpar rig par bya’o ||

de ci’i phyir zhe na | rab ’byor mos pa’i* gzugs las mos par bya ba’i* gzugs kyi* mtshan nyid gud na med do || rab ’byor gal te mos pa’i* gzugs las mos par bya ba’i* gzugs kyi mtshan nyid gud na yod na ni | mos par bya ba la sems can mos pa tha dad pa rnams dang mtshungs par lta ba tha dad med par* dmigs par ’gyur zhing | rmi lam la sogs pa la* dmigs pa med pa’i mos pa* dmigs par yang mi ’gyur la* | byis pa so so’i skye bo rnams kyang gzugs la de kho na* mthong bar* ’gyur zhing | rnam par mi rtog* pa’i mos pa grub pa* Ph212b S196a rigs* pa la yang* mos par bya ba’i gzugs rjes su ’jug par mi ’gyur ba zhig na | rab ’byor ’di ltar mos par bya ba la sems can* mos pa tha dad pa rnams dang mtshungs par lta ba tha dad par gyur* cing | rmi lam la sogs pa la yang* dmigs pa med pa’i mos pa* dmigs la | byis pa so so’i skye bo P154b rnams kyang gzugs la* de kho na mthong bar

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5 dpa’ mos pa’i D N P S : dpa’i Ph **7** mos par bya ba la mos pa ji lta ba bzhin du D P : mos par bya ba ji lta ba bzhin du N S ; mos pa’i gzugs bzhin du Ph **9** mos pa’i em. : mos par bya ba’i D N P Ph S **10** mos par bya ba’i Ph : mos pa’i D N P S ◦ kyi D N Ph S : kyis P **11** mos pa’i em. : mos par bya ba’i D N P Ph S ◦ mos pa<r bya ba>’i em. : mos pa’i D N P Ph S **13** tha dad <med> par em. : tha dad par D N P S ; tha dad pa Ph **14** la D N P S : yang Ph ◦ pa N S Ph : pas D P **15** la D N P S : ba Ph **16** nyid add. S ◦ yang add. S **17** rtog D N P S : rtogs Ph ◦ grub pa D P S : grub pa’i N ; bsgrub pa Ph ◦ rigs D N P : rig Ph S ◦ yang D N P Ph : ’ang S **19** sems can D N Ph S : mos pa can P **20** gyur em. : ma gyur D N P Ph ; yang ma gyur S **21** la yang D P : yang N Ph ; la ’ang S ◦ pa D P : pa de N S ; pa la Ph **22** la D N P S : om. Ph

ma gyur te | rnam par mi rtog* pa'i mos pa grub pa* rigs* pa la yang* mos par bya ba'i gzugs rjes su 'jug ste |* de'i phyir byang chub sems dpas mos pa'i gzugs las mos par bya ba'i gzugs kyi mtshan nyid gud na med par blta bar bya'o || gzhan du na mos par bya ba'i gzugs de ji lta ba bzhin du mtshan ma dang N187a bcas pa'i lta ba'i mos pa'i gzugs kyang yang dag par* byung ba ni ma gtogs so || de bas na don gzhan snang ngo ||

de ltar* mthong ba'i byang chub sems dpas mos* par bya ba'i gzugs kyi 'du shes rnam par 'jig ste | de 'di snyam du sems so || mos par bya ba'i gzugs yod na mos pa'i gzugs rigs* par 'gyur gyi | D 115a med na ni ma yin par rig* nas mos pa'i* gzugs la 'khrul ba'i sems dmigs te | mos pa'i gzugs kyi* 'du shes kyang* rnam par 'jig go || de* gzugs gnyis kyi 'du shes Ph 213a rnam par bshig nas* gzugs thams cad mi dmigs so || S 196b gzugs thams cad mi dmigs pas gzugs la* 'khrul bar dmigs so || gzugs la* 'khrul bar dmigs pas gzugs la 'khrul ba'i rgyu dmigs so || gzugs la 'khrul ba'i rgyu dmigs pas* gzugs la 'khrul ba med pa'i chos yang dag par sgrub po* || gzugs la 'khrul ba med pa'i chos yang dag par

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1 rtog D N Ph S : rtogs P ◦ grub pa D P S : grub pa'i N : bsgrub pa Ph ◦ rigs D N P : rig Ph S **2** yang D N P Ph : 'ang S ◦ de add. P **6** rjes su add. Ph **8** na add. Ph ◦ mos D N Ph S : mas P **10** rigs D N : rig P Ph ; kyang rig S **11** rig D N P S : rigs Ph ◦ <mos pa'i> em. : om. D N P Ph S **12** mos pa'i gzugs kyi add. N ◦ kyang D N P S : om. Ph **13** rnam par 'jig go || de D N P S : rnam par bshig cing Ph **14** gzugs gnyis kyi 'du shes rnam par bshig nas em. : gzugs gnyis kyi 'du shes rnam par bshig cing gzugs kyi 'du shes thams cad bshig nas D P ; gzugs thams cad kyi 'du shes rnam par bshig cing gzugs gnyis kyi 'du shes thams cad bshig nas N ; gzugs kyi 'du shes thams cad bshig nas Ph ; gzugs thams cad kyi 'du shes rnam par bshig cing gzugs kyi 'du shes thams cad bshig nas S **15** gzugs la D N S : gzugs pas gzugs la P ; gzugs Ph ◦ la D N P S : om. Ph **17** gzugs la 'khrul ba'i rgyu dmigs pas D N P S : om. Ph **18** sgrub po D P S : bsgrub po N ; bsgrub pa'o Ph

sgrub* pas gzugs N187b la* 'khrul ba med pa'i* rgyu mthun* pa'i chos yang dag par sgrub ste* | des gzugs la 'khrul ba dang 'khrul ba med pa'i chos snga nas yang dag par bsgrubs* pa yin no || de gzugs la 'khrul ba med pa'i chos dang | 'khrul ba med pa'i rgyu mthun* pa'i chos la brten* nas sangs rgyas kyi chos thams cad sgom* mo || sems can rnams kyang yongs su smin par P 155a byed do || sangs rgyas kyi zhing yang yongs su sbyong* ngo || myur du bla na med pa yang dag par rdzogs pa'i byang chub kyang* mngon par rdzogs par 'tshang rgya'o || byang chub sems dpa'* gzugs la de ltar ston na yang dag par ston pa yin no ||

rab 'byor byang chub sems Ph 213b dpa' tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la sems mnyam par gzhag par 'dod cing rnam par shes pa S 197a de la nang du* mos na | rnam par shes pa la mos par bya ba'i rnam par shes pa* dang | mos pa'i rnam par shes pa* gnyis dmigs par 'gyur ro || de la byang chub sems dpa' mos pa'i rnam par shes pa la* mos par bya ba ji lta ba bzhin du ston tam* | mos par bya ba la mos pa ji lta ba bzhin du* ston na* | rnam par shes pa la yang dag pa ma yin par ston pa'i byang chub sems dpar rig* par bya'o ||

de ci'i phyir zhe na | rab 'byor mos pa'i* rnam D 115b par shes pa

[1] sgrub D P S : bsgrub N Ph ◦ gzugs la em. : gzugs la 'khrul ba med pa'i rgyu dmigs so || gzugs la 'khrul ba med pa'i rgyu dmigs pas gzugs la 'khrul ba med pa'i chos yang dag par sgrub po || gzugs la 'khrul ba med pa'i chos yang dag par sgrub pas gzugs la D S ; gzugs la ... || ... || ... bsgrub pas gzugs la N ; gzugs la ... || gzugs la 'khrul ba med pa'i rgyu med pas gzugs la 'khrul ba med pa'i chos ... || ... pas gzugs la P ; gzugs la ... || ... bsgrub po || ... bsgrub pas gzugs la Ph ◦ ba med pa'i D N P Ph : ba'i S ◦ mthun N Ph : 'thun D P S [2] sgrub ste D P S : bsgrub ste N ; bsgrub te Ph [3] bsgrubs D N S : sgrubs P ; bsgrub Ph [5] mthun N Ph : 'thun D P S ◦ brten D N S : rten P Ph [6] sgom D P S : bsgom N Ph [7] sbyong D P Ph S : spong N [8] kyang D N P S : om. Ph [9] dpa' D P Ph S : dpas N [13] du D P Ph S : nu N [14] rnam par shes pa em. : gzugs D N P Ph S [15] rnam par shes pa em. : gzugs D N P Ph S [16] mos pa la add. D P S [17] mos par bya ba ji lta ba bzhin du ston tam D N P : mos par bya ba ji bzhin du ston tam Ph ; om. S [18] ji lta ba bzhin du D N P S : ji bzhin du Ph ◦ na D N P S : om. Ph [19] rig D N Ph S : rigs P [20] mos pa'i em. : mos par bya ba'i D N P Ph S

las mos par bya ba'i* rnam par shes pa'i mtshan nyid N 188a gud na med do || rab 'byor gal te mos pa'i* rnam par shes pa las* mos par bya ba'i* rnam par shes pa'i mtshan nyid gud na yod na ni | mos par bya ba la sems can mos pa tha dad pa rnams* dang mtshungs par lta ba tha dad med par* dmigs par 'gyur zhing | rmi lam la sogs pa la* dmigs pa med pa'i mos pa dmigs par* yang mi 'gyur la | byis pa so so'i skye bo rnams* kyang rnam par shes pa la de kho na* mthong bar yang* 'gyur zhing | rnam par mi rtog pa'i mos pa grub pa* rigs pa la yang* mos par bya ba'i rnam par shes pa rjes su 'jug par mi 'gyur ba zhig na | rab 'byor 'di ltar mos par bya ba la sems can mos pa tha dad pa rnams* dang mtshungs par* lta ba tha dad par Ph 214a gyur* cing | rmi lam la sogs pa la yang* dmigs pa med pa'i mos pa* dmigs la* | byis pa so so'i skye bo rnams kyang rnam* par shes pa la* de kho na mthong bar ma gyur te | S 197b rnam par mi rtog pa'i mos pa grub* pa rigs* pa la yang* mos par bya ba'i rnam par shes pa rjes su 'jug* ste | de'i phyir* byang chub sems dpas mos pa'i rnam par P 155b shes pa las mos par bya ba'i* rnam par shes pa'i mtshan nyid* gud na med par blta bar bya'o || gzhan du na mos par bya ba'i* rnam par shes pa de ji lta ba bzhin du mtshan ma dang bcas pa'i* lta ba'i mos pa'i* rnam par N 188b shes

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[1] mos pa<r bya ba>'i em. : mos pa'i D N P Ph S [2] mos pa'i em. : mos par bya ba'i D N P Ph S ◦ pa las D N P S : pas Ph [3] mos pa<r bya ba>'i em. : mos pa'i D N P Ph S [4] tha dad pa rnams D N P S : tha dad rnam Ph [5] tha dad <med> par em. : tha dad par D N P Ph S [6] la D N P S : om. Ph [7] mos pa dmigs par D P Ph S : mos par N ◦ rnams D N P S : rnam Ph [8] rnam par shes pa la de kho na D N P Ph : rnam par shes pa de la de kho na nyid S ◦ yang D N P S : om. Ph [9] pa N P Ph S : par D ◦ rigs pa la yang D N P : rigs pa las Ph ; rig pa la 'ang S [12] rnams D N P S : rnam Ph ◦ mtshungs par D N P S : om. Ph ◦ gyur em. : ma gyur D N P Ph ; yang ma gyur S [13] yang D N P Ph : 'ang S ◦ mos pa em. : mos pa de D N P S ; mos pa de la Ph [14] la D N P S : so Ph ◦ rnam D N Ph S : rnams P [15] la D P Ph : om. N S [16] grub D P Ph S : 'grub N ◦ rigs N P : rig D Ph S ◦ yang D N P Ph : 'ang S [17] pa add. N ◦ phyir D N P S : om. Ph [18] bya ba'i D N P S : om. Ph [19] nyid D N P S : om. Ph [20] mos par bya ba'i D N S : mos par bya'i P ; mos pa'i Ph [21] pa'i D P Ph S : om. N ◦ pa'i D N P S : pa Ph

pa yang* yang dag par byung ba ni ma gtogs so || de bas na don gzhan snang ngo ||

de ltar mthong ba'i byang chub sems dpas* mos par bya ba'i rnam par shes pa'i* 'du shes rnam par 'jig* ste | de* 'di snyam du sems so || mos par bya ba'i* rnam par shes pa yod na mos pa'i rnam par shes pa yang* rigs* par 'gyur gyi | med na ni ma yin par rig nas mos pa'i rnam par shes pa la 'khrul ba'i sems dmigs te |* mos pa'i rnam par shes pa'i 'du shes kyang rnam par 'jig* go || de* rnam par shes pa gnyis kyi 'du shes rnam par bshig nas rnam par shes pa* thams cad mi* dmigs so || rnam par shes pa thams cad* mi dmigs pas rnam par shes pa la 'khrul bar dmigs so || rnam par shes pa la 'khrul bar dmigs pas rnam par D 116a shes pa la Ph 214b 'khrul ba'i rgyu dmigs so || rnam par shes pa la 'khrul ba'i rgyu dmigs pas rnam par shes pa la 'khrul ba med pa'i* chos yang dag par sgrub* po || rnam par shes pa la 'khrul ba med pa'i chos yang dag par sgrub* pas S 198a rnam par shes pa la 'khrul ba med pa'i* rgyu mthun* pa'i chos yang dag par sgrub* ste | des rnam par shes pa la* 'khrul ba dang 'khrul ba med pa'i* chos snga nas* yang dag par bsgrubs pa yin* no || de rnam par shes pa la* 'khrul ba med pa'i chos dang | 'khrul ba med pa'i rgyu mthun* pa'i chos la brten* nas sangs rgyas kyi chos thams cad sgom* mo || N 189a sems can rnams* kyang yongs su smin par byed do || sangs rgyas kyi zhing yang yongs

[1] yang D N P : 'ang S ; om. Ph [3] dpas N Ph S : dpa' D P [4] rnam par shes pa'i D N P S : om. Ph ◦ 'jig D N P S : 'jug Ph ◦ de D N P S : de'i Ph [5] mos par bya ba'i D N P S : mos pa'i Ph [6] pa yang D N P : pa'i yang Ph ; pa 'ang S ◦ rigs D N P : rig Ph S [8] <'khrul ba'i sems dmigs te |> em. : om. D N P Ph S [9] 'jig D N P S : 'jug Ph ◦ de D N P Ph : om. S [10] na add. P ◦ mi D N P S : om. Ph [11] thams cad D N P S : om. Ph [15] 'khrul ba med pa'i D N P S : 'khrul ba'i Ph ◦ sgrub D P Ph S : bsgrub N [16] sgrub D P S : bsgrubs N ; bsgrub Ph [17] 'khrul ba med pa'i D N P S : 'khrul ba'i Ph ◦ mthun N Ph : 'thun D P S [18] sgrub D P S : bsgrub N Ph ◦ la D N P S : om. Ph [19] 'khrul ba med pa'i D N P S : 'khrul ba'i Ph ◦ snga nas D N P S : lnga Ph ◦ yin D N P S : ma yin Ph [20] la D N P : om. Ph S [21] mthun N P Ph : 'thun D S ◦ brten D N P S : rten Ph [22] sgom D P S : bsgom N Ph ◦ rnams D N P S : thams cad Ph

su sbyong ngo* || myur du bla na med pa yang dag par rdzogs pa'i byang chub kyang* mngon par rdzogs par 'tshang rgya'o || byang chub sems dpa' rnam par shes pa la* de ltar ston na yang dag par ston par rig par bya'o ||

§16 (D 116a4; N 189a2; P 155b8; Ph 214b5; S 198a4)

1 rab 'byor byang chub sems dpas gzugs la* dam P 156a pa'i chos nye bar bsgrub* pa'i byams pa dang | 'jig rten pa'i bde ba nye bar bsgrub* pa'i byams pa dang | 'jig rten las 'das pa'i bde ba nye bar bsgrub* pa'i byams pa dang | byams pa dang |* byams pa chen po dang | byams pa rnam pa lnga* bsgom par bya'o ||

rab 'byor byang chub sems dpas* tshor ba dang | Ph 215a 'du shes dang | 'du byed rnams dang | rnam par shes pa la dam* pa'i chos nye bar bsgrub pa'i byams pa dang | 'jig rten pa'i bde ba nye bar bsgrub pa'i byams pa dang | 'jig rten las 'das pa'i bde ba nye bar bsgrub pa'i byams pa dang | byams pa dang | S 198b byams pa chen po dang | byams pa rnam pa lnga bsgom par bya'o ||

2 rab 'byor byang chub sems dpas* gzugs la mi sdud* pa'i snying rje dang | 'du ba'i snying rje dang | 'bral ba'i snying rje dang | snying rje dang |* snying rje chen po dang* | snying rje rnam pa lnga* bsgom par bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | N 189b 'du byed rnams dang | rnam par shes pa la mi sdud* pa'i snying rje dang | D 116b 'du ba'i snying rje dang | 'bral ba'i snying

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1 yongs su sbyong ngo D P S : yongs su spong ngo N ; yongs su dag par byed do Ph **2** kyang D P S : tu N ; om. Ph **3** la D N P S : om. Ph **6** la D N P S : las Ph **7** bsgrub D P Ph S : sgrub N **8** bsgrub D P Ph S : sgrub N **9** bsgrub D P Ph S : sgrub N ◦ byams pa dang | D N P S : om. Ph **10** nye bar add. N **11** dpas D N Ph S : dpa' P **12** dam D N P S : byams Ph **17** dpas D N P S : dpa' Ph ◦ mi sdud D P S : mi sdug N ; sdud Ph **19** snying rje dang | D N P S : om. Ph ◦ chen po dang D N P S : chen pos Ph **20** rnam pa lnga D N P S : lnga pos Ph **22** sdud D P Ph S : sdug N

rje dang | snying rje dang | snying rje chen po dang | snying rje rnam pa lnga bsgom par bya'o ||

3 rab 'byor byang chub sems dpas gzugs la dam pa'i chos la dad pas brlan pa dang phan 'dogs pa dang rjes su yi* rang ba'i dga' ba dang | 'jig rten pa'i* bde bas* brlan pa dang phan 'dogs pa dang rjes su yi* rang ba'i dga' ba dang | 'jig rten las 'das pa'i bde bas* brlan pa dang phan 'dogs pa dang rjes su yi* rang ba'i dga' ba dang | dga' ba dang | dga' ba chen po dang | dga' ba Ph 215b rnam pa lnga bsgom par bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la dam pa'i chos la dad pas brlan* pa dang phan 'dogs pa dang rjes su yi* rang ba'i dga' ba dang | 'jig rten pa'i bde bas brlan pa dang S 199a phan 'dogs pa dang rjes su yi rang ba'i dga' ba dang |* 'jig rten las P 156b 'das pa'i bde bas brlan* pa dang phan 'dogs pa dang rjes su yi* rang ba'i dga' ba dang | dga' ba dang |* dga' ba chen po dang | dga' ba rnam pa lnga bsgom par bya'o ||

4 rab 'byor byang chub sems dpas gzugs la lta ba ngan pa dang kun nas nyon mongs pa med pa brtul* ba'i btang snyoms dang | nyes pa thams cad yongs su N 190a spang ba dang kun nas nyon mongs pa med pa* brtul ba'i btang snyoms dang | yon tan thams cad yongs su bsdu ba dang kun nas nyon mongs pa med pa brtul* ba'i btang snyoms dang | btang snyoms dang |* btang snyoms chen po dang | btang snyoms rnam pa lnga* bsgom par bya'o ||

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4 yi D N P S : yid Ph **5** pa'i D P Ph S : pa N ◦ bas D N P S : ba la Ph **6** yi D N P S : yid Ph **7** bas D N P S : ba las Ph ◦ yi D N S : yid P Ph **12** brlan D N P S : b(rnyad!) Ph ◦ yi D N P S : yid Ph **14** 'jig rten pa'i bde bas brlan pa dang phan 'dogs pa dang rjes su yi rang ba'i dga' ba dang | D P S : 'jig rten pas ... N ; om. Ph **15** brlan D N Ph S : bslan P ◦ yi D N P S : yid Ph **16** dga' ba dang | D N P S : om. Ph **19** med pa brtul D P S : med pa'i rtul N ; med pa la brtul Ph **21** med pa N S : med pa ·· Ph ; om. D P **23** med pa brtul S : med pa'i brtul D N Ph ; med pa btul P ◦ btang snyoms dang | D N P S : om. Ph **24** lnga D N Ph S : lta P

rab ’byor byang chub sems dpas* tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa la* lta ba ngan pa dang kun nas nyon mongs pa med pa* brtul ba’i btang snyoms dang | nyes pa thams cad yongs su spang ba* dang kun nas nyon mongs pa med pa brtul* ba’i btang snyoms dang | yon tan thams cad yongs su bsdu ba dang kun nas nyon mongs pa D 117a med pa Ph 216a brtul* ba’i btang snyoms dang | btang snyoms dang |* btang snyoms chen po dang | btang snyoms rnam pa lnga* bsgom par bya’o ||

§17 (D 117a1; N 190a5; P 156b5; Ph 216a1; S 199a7)

1 rab ’byor byang S 199b chub sems dpa’* sbyin pa’i pha rol tu phyin pa la brtson pas gzugs la dam bcas pa’i* sbyin pa dang | zang zing dang* mi ’jigs pa bsgrub* pa’i sbyin pa dang | chos bsgrub* pa’i sbyin pa dang | sbyin pa dang | sbyin pa chen po dang | sbyin pa rnam pa lnga bsgom par bya’o ||

rab ’byor byang chub sems dpa’* sbyin pa’i pha rol tu phyin* pa la brtson pas tshor ba dang | ’du shes dang | ’du byed rnams dang | rnam par shes pa N 190b la dam bcas pa’i* sbyin pa dang | zang zing dang mi ’jigs pa bsgrub* pa’i sbyin pa dang | chos bsgrub* pa’i sbyin pa dang | sbyin pa dang | sbyin pa chen po dang | sbyin pa rnam pa lnga bsgom par bya’o ||

2 rab ’byor byang chub sems dpa’ tshul khrims kyi*pha rol tu phyin pa la brtson pas gzugs la yang dag par P 157a blangs pa

[1] dpas D N P S : dpa’ Ph [2] la D N P S : om. Ph [3] pa D P S : pa’i N Ph [4] spang ba D N S : spangs pa P Ph [5] brtul D N P S : rtul Ph [7] med pa brtul D Ph S : med pa’i brtul N ; med pa btul P ◦ btang snyoms dang | D N P S : om. Ph [8] rnam pa lnga N : lnga D P S ; rnam pa lnga po Ph [11] dpa’ D N P S : dpas Ph [12] dam bcas pa’i D P Ph S : dam bca’ ba’i N [13] zang zing dang D N P S : om. Ph ◦ bsgrub D P Ph S : sgrub N [14] bsgrub D P Ph S : sgrub N [16] dpa’ D N P S : dpas Ph ◦ phyin N P Ph S : phyir D [18] dam bcas pa’i D P S : dam bca’ ba’i N ; dam bca’ Ph [19] bsgrub D P Ph S : sgrub N [20] bsgrub D P Ph S : sgrub N [22] kyi D N P S : gyi Ph

dang brda* can gyi sdom pa'i tshul khrims dang | bsam gtan gyi sdom* pa'i tshul khrims dang | zag pa med pa'i sdom pa'i tshul khrims dang | tshul khrims dang | tshul khrims chen po dang |* tshul khrims rnam pa lnga bsgom* par bya'o ||

rab 'byor byang chub sems dpa' tshul khrims kyi pha rol tu phyin pa la brtson pas tshor ba dang | 'du shes dang | 'du byed rnams dang | Ph 216b rnam par shes pa la yang dag par blangs pa dang brda* can gyi sdom pa'i tshul khrims dang | bsam gtan gyi sdom pa'i tshul khrims dang | S 200a zag pa med pa'i sdom pa'i tshul khrims dang | tshul khrims dang |* tshul khrims chen po dang | tshul khrims rnam pa lnga bsgom par bya'o ||

3 rab 'byor byang chub sems dpa' bzod pa'i pha rol tu phyin pa la brtson pas gzugs la sems can gnod pa byed pa la ji mi snyam pa'i bzod pa dang | sdug bsngal dang du len pa'i bzod pa dang | chos la nges par sems pa'i bzod pa dang | bzod pa dang | bzod pa chen po dang | bzod pa rnam pa lnga bsgom par bya'o ||

rab 'byor byang chub sems dpa' N 191a bzod pa'i pha rol tu phyin pa la D 117b brtson pas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la sems can gnod pa byed pa la ji mi snyam pa'i bzod pa dang | sdug bsngal dang du len pa'i bzod pa dang | chos la nges par sems pa'i* bzod pa dang | bzod pa dang | bzod pa chen po dang | bzod pa rnam pa lnga bsgom par bya'o ||

4 rab 'byor byang chub sems dpa' brtson 'grus kyi pha rol tu phyin pa la brtson pas gzugs la lung nod* pa dang kha ton* bya ba* sems pa'i brtson 'grus dang | nyes pa thams cad* yongs su spang ba'i brtson 'grus dang | yon tan thams cad yongs su bsdu ba'i brtson 'grus dang | Ph 217a brtson 'grus dang | brtson 'grus

1 dang brda D P Ph S : brda' N **2** sdom D P Ph S : sdoms N **4** tshul khrims chen po dang | D N P S : om. Ph ◦ bsgom D P Ph S : bsgoms N **8** dang brda D P Ph S : brda' N **10** tshul khrims dang | D N P S : om. Ph **21** sems pa'i D N Ph S : sems dpa'i P **25** nod D P Ph S : mnod N ◦ kha ton D P Ph S : kha thon N **26** ba D P : bar N Ph S ◦ nyes pa thams cad D N P S : nges par Ph

chen po dang | brtson ’grus rnam pa lnga bsgom par bya’o ||

rab ’byor byang chub sems dpa’ S 200b brtson ’grus kyi pha rol tu phyin pa la brtson pas tshor ba dang | ’du shes dang | ’du byed rnams dang | P 157b rnam par shes pa la lung nod* pa dang kha ton* bya ba* sems pa’i* brtson ’grus dang | nyes pa thams cad yongs su spang ba’i* brtson ’grus dang |* yon tan thams cad yongs su bsdu ba’i brtson ’grus dang | brtson ’grus dang | brtson ’grus chen po dang | brtson ’grus rnam pa lnga bsgom par bya’o ||

5 rab ’byor byang chub sems dpa’ bsam gtan gyi pha rol tu phyin pa N 191b la brtson pas gzugs la tshig ’bru la ltos* pa’i dge ba’i bsam gtan dang | tshig ’bru la mi ltos pa’i dge ba* gdod ma nas dag pa’i* ’jig rten pa’i bsam gtan dang | ’jig rten las ’das pa’i bsam gtan dang | bsam gtan dang | bsam gtan chen po dang | bsam gtan rnam pa lnga bsgom par bya’o ||

rab ’byor byang chub sems dpa’ bsam gtan gyi pha rol tu phyin pa la brtson pas tshor ba dang | ’du shes dang | ’du byed rnams* dang | rnam par shes pa la tshig ’bru la ltos* pa’i dge ba’i bsam gtan dang | tshig ’bru la mi ltos pa’i dge ba* gdod* ma nas dag pa’i* ’jig rten Ph 217b pa’i bsam gtan dang | ’jig rten las ’das pa’i bsam gtan dang | bsam gtan dang | bsam gtan chen po dang | bsam gtan rnam pa lnga bsgom par D 118a bya’o ||

6 rab ’byor byang chub sems dpa’ shes rab kyi pha S 201a rol tu phyin pa la brtson pas gzugs la tshig* ’bru la ltos* pa’i dge ba’i* bsam gtan la brten* pa’i shes rab dang | tshig ’bru la mi ltos pa’i

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4 nod D P Ph S : gnod N **5** kha ton D P Ph S : kha thon N ◦ ba D S : bar N Ph ; ba’i P ◦ sems pa’i D P S : sems dpa’i N Ph **6** spang ba’i D N P : spang bar sems pa’i Ph ; spong ba’i S ◦ yongs su add. P **11** ltos D N P Ph : bltos S **12** ba D N P S : ba’i Ph **13** dag pa’i D P : dag pa S ; dad pa N Ph **17** rnams D N P S : rnam Ph **18** ltos D N P Ph : bltos S **19** ba D N P S : ba’i Ph ◦ gdod D N P S : bdod Ph **20** dag pa’i D P : dag pa N S ; dad pa’i Ph **24** tshig D N Ph S : tshigs P ◦ ltos D N P Ph : bltos S ◦ dge ba’i N Ph S : om. D P **25** la brten D N P S : rten Ph

dge ba* gdod* ma nas dag pa'i* 'jig rten pa'i bsam gtan la brten* pa'i shes rab dang | 'jig rten las 'das pa'i bsam gtan la brten* pa'i shes rab dang | shes rab dang | shes rab chen po dang | shes rab rnam pa lnga bsgom par bya'o ||

rab 'byor byang chub sems dpa' shes rab kyi pha rol N 192a tu phyin pa la brtson pas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la tshig 'bru la ltos* pa'i dge ba'i bsam gtan la brten* pa'i shes rab dang | P 158a tshig 'bru la mi ltos pa'i dge ba gdod* ma nas dag pa'i* 'jig rten pa'i bsam gtan la brten* pa'i shes rab dang | 'jig rten las 'das pa'i bsam gtan la brten* pa'i shes rab dang | shes rab dang |* shes rab chen po dang | shes rab rnam pa lnga bsgom par bya'o ||

§18 (D 118a4; N 192a3; P 158a2; Ph 217b6; S 201a6)

rab 'byor byang chub sems dpa' dge ba'i bshes gnyen* la bsten* pa dang ldan pas mnyan* pas bsten* pa dang* | bsnyen bkur bya* ba dang yongs su spyad pa dang* bslab pa'i cho ga dang mthun pas bsten pa dang |* nan tan gyis mgu bar bya bas* bsten* pa dang | bsten pa dang | bsten pa Ph 218a chen po dang | dge ba'i bshes gnyen la bsten* pa rnam pa* lngas gzugs S 201b la dge ba'i bshes gnyen la bsten* par bya'o ||

rab 'byor byang chub sems dpa'* dge ba'i bshes gnyen la bsten*

[1] ba D N S : ba'i P Ph ◦ gdod D N P S : bdod Ph ◦ pa'i D P Ph : pa N S ◦ brten D N Ph S : rten P [2] brten D N S : rten P Ph [7] ltos D N P Ph : bltos S [8] brten D N Ph S : rten P [9] gdod D N P S : bdod Ph ◦ pa'i D P : pa N Ph S [10] brten D N S : rten P Ph [11] brten D N S : rten P Ph ◦ shes rab dang | D N P S : om. Ph [14] bshes gnyen D N P S : bshes mnyen Ph ◦ bsten D P : brten N S ; sten Ph [15] mnyan D P Ph S : mnyam N ◦ bsten D P S : bstan N Ph ◦ dang D N P S : om. Ph ◦ bya D P N S : om. Ph [16] yongs su spyad pa dang D N P S : om. Ph [17] mthun pas bsten pa dang | N : 'thun pas bsten pa dang | D P ; 'thun pas bsnyen pa dang | S ; om. Ph ◦ bya bas D P Ph S : byas pas N ◦ bsten D N Ph S : sten P [19] bsten D N Ph : brten P S ◦ rnam pa D N P : om. Ph S [20] bsten D P Ph : brten N S [21] dpa' D N P S : dpa'i Ph ◦ bsten D P Ph : brten N S

pa dang ldan pas mnyan pas bsten* pa dang | bsnyen bkur bya ba* dang yongs su spyad pa dang bslab pa'i cho ga bzhin du bsten pa dang | nan tan* gyis mgu bar* bya bas* bsten pa dang | bsten* pa dang | bsten* pa chen po dang | dge ba'i bshes gnyen la bsten* pa rnam pa lngas N 192b tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la dge ba'i bshes gnyen la bsten* par bya'o ||*

de ltar dge ba'i bshes gnyen la bsten* pa'i byang chub sems dpa' ni rnam par thar pa'i thabs kyang yongs su 'dzin cing | bsod nams mang po yang* rab tu bskyed* de | D 118b myur du bla na med pa yang dag par rdzogs pa'i byang chub tu yang nges par 'byung ngo ||

§19 (D 118b1; N 192b3; P 158a7; Ph 218a6; S 201b5)

rab 'byor byang chub sems dpa' de bzhin gshegs pa la* mchod pa la brtson pas bstod pa sna tshogs nye bar bsgrub pa'i mchod pa dang | 'thob pa dang bkur sti* nye bar bsgrub pa'i* mchod pa dang | nan tan gyis* mnyes par bya ba'i mchod pa dang | mchod pa dang | mchod pa chen po dang | mchod pa rnam pa lngas gzugs la de bzhin gshegs pa la mchod par bya'o ||

Ph 218b rab 'byor byang chub sems dpa' de bzhin gshegs pa la mchod pa P 158b la brtson pas bstod pa sna tshogs nye bar bsgrub* pa'i mchod S 202a pa dang | 'thob pa dang bkur sti* nye bar bsgrub pa'i mchod pa dang* | nan tan gyis mnyes par bya ba'i mchod

[1] mnyan pas bsten D N Ph : mnyan pa dang sten P ; mnyan pas bsnyen S [2] bya ba D N P : ba Ph ; byas pa S [3] nan tan D N P S : nan Ph ◦ mgu bar D N P S : bkur ba Ph ◦ bya bas D P S : byas pas N Ph [4] bsten D N P Ph : brten S ◦ bsten D N P Ph : brten S [5] bsten D N P : rten Ph ; brten S [7] bsten D P Ph : brten N S ◦ de ltar dge ba'i bshes gnyen bsten par bya'o || add. Ph [8] bsten D P Ph : brten N S [10] yang D N P Ph : 'ang S ◦ bskyed D N Ph S : skyed P [14] la D N P Ph : om. S [16] sti D P Ph S : bsti N ◦ pa'i D P Ph S : pa N [17] nan tan gyis D N P S : nan gtan gyi Ph [21] bsgrub D P Ph S : sgrub N [22] sti D P Ph S : bsti N [23] pa dang D N Ph S : par bya'o P

pa dang | mchod pa dang |* mchod pa chen po dang | mchod pa rnam pa lngas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la de bzhin gshegs pa la* mchod par bya'o ||

de ltar de bzhin gshegs pa la* mchod pa la brtson pa'i N 193a byang chub sems dpa' la phyogs bcu'i 'jig rten gyi khams mtha' yas pa'i sangs rgyas bcom ldan 'das rnams kyis bsngags pa brjod pa mdzad do || lha dang | mi dang | lha ma yin* du bcas pa'i 'jig rten las kyang 'thob* pa dang | bkur sti* rnyed* do || sems can tshad med pa yang* yongs su smin par byed do || sangs rgyas kyi zhing yang* yongs su dag par byed de | myur du bla na med pa yang dag par rdzogs pa'i byang chub kyang mngon par rdzogs par 'tshang rgya'o ||

§20 (D 118b6; N 193a3; P 158b5; Ph 218b6; S 202a5)

rab 'byor byang chub sems dpa' sbyin pa'i pha rol tu phyin pa dang ldan pas* gzugs la mtshan ma dang bcas pa'i sbyin pa sgom* na myur du sbyin pa'i pha rol tu phyin pa yongs su rdzogs par mi byed do || mtshan ma med pa'i sbyin pa sgom* na ni myur du sbyin pa'i pha rol tu phyin pa yongs su rdzogs par byed do || rab 'byor byang chub sems dpa' gzugs la mtshan ma dang Ph 219a bcas pa'am | mtshan ma med pa'i sbyin pa ji ltar sgom* zhe na | rab 'byor gal te byang S 202b chub sems dpa' gzugs la sbyin pa la mos na | mos par bya ba'i sbyin pa'am | mos pa'i sbyin pa* dmigs te | byang D 119a chub sems dpa' gzugs la mtshan ma dang bcas pa'i sbyin pa sgom par rig par* bya'o || rab 'byor gal te

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1 mchod pa dang | D N P S : om. Ph **3** pa la D N P S : pas Ph **5** pa la D N P S : pas Ph **8** yin N P Ph S : yan D **9** 'thob D P Ph S : thob N ◦ sti D P Ph S : bsti N ◦ rnyed D N P S : brnyed Ph **10** yang D P Ph : 'ang S ; om. N **11** yang D P : om. N Ph S **16** pas N : pa D P Ph S **17** sgom D N P S : bsgom Ph **18** sgom D N P S : bsgom Ph **21** sgom D P : bsgom N Ph S **23** mos par bya ba'i sbyin pa'am | mos pa'i sbyin pa D N P S : mos par bya ba'i sbyin pa Ph **25** sgom par rig par N : bsgom pa rig par D ; bsgom par P ; bsgom par rig par Ph S

byang chub sems dpa' gzugs la* sbyin pa la mos* na 'di lta ste | gzugs* N 193b ngo bo nyid kyis* dmigs su med pa dang | de ltar dngos po dmigs su med pa dang | rang P 159a bzhin gyis dmigs su med pas* mos par bya ba'i sbyin pa mi dmigs shing mos pa'i sbyin pa mi* dmigs te | byang chub sems dpa' gzugs la* mtshan ma med pa'i sbyin pa sgom* par rig par bya'o ||

rab 'byor byang chub sems dpa' sbyin pa'i pha rol tu phyin pa la brtson pas tshor ba dang | 'du shes dang | 'du byed rnams* dang | rnam par shes pa la mtshan ma dang bcas pa'i sbyin pa sgom* na myur du sbyin pa'i pha rol tu phyin pa yongs su rdzogs par mi byed do || mtshan ma med pa'i sbyin pa sgom* na ni myur du sbyin pa'i pha rol tu phyin pa yongs su rdzogs par byed do || rab 'byor byang chub* sems dpa' rnam par shes pa la mtshan ma dang bcas pa'am | mtshan ma med pa'i sbyin pa ji ltar sgom* zhe na | rab 'byor gal te byang chub sems dpa' rnam par shes pa la sbyin pa la mos na* | mos par Ph 219b bya ba'i sbyin pa'am | mos pa'i sbyin pa dmigs te | byang chub sems dpa' rnam par S 203a shes pa la mtshan ma* dang bcas pa'i sbyin pa sgom* par rig* par bya'o || rab 'byor gal te byang chub sems dpa' rnam par shes pa la* sbyin pa la mos na 'di lta ste | rnam par shes pa ngo bo nyid kyis dmigs su med pa dang | de* ltar dngos po dmigs su med pa dang | rang bzhin gyis dmigs su med pas mos par bya ba'i N 194a sbyin pa mi dmigs shing mos pa'i sbyin pa mi* dmigs te | byang chub sems dpa' rnam par shes pa la mtshan ma med pa'i sbyin pa sgom* par rig par bya'o ||

tshul khrims dang | bzod pa dang | brtson 'grus dang | bsam

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1 la D N P Ph : su S ◦ pa add. N **2** kyi add. N ◦ kyis D N P S : om. Ph **4** pas D N Ph S : pa'i P **5** mi D P Ph S : om. N ◦ la D N P S : om. Ph **6** sgom N : bsgom D P Ph S **8** rnams D N P S : rnam Ph **9** sgom D N P S : bsgom Ph **11** sbyin pa sgom D P : sbyin pa bsgom N S ; sbyin pa'i bsgom Ph **13** byang chub D N P S : om. Ph **14** sgom D N : bsgom P Ph S **16** na D N P S : pa Ph **18** ma D N Ph S : om. P ◦ sbyin pa sgom N : sbyin pa bsgom D Ph S ; sbyin pa la sgom P **19** rig D N P S : shes Ph **20** la D N P S : om. Ph **21** de D P S Ph : ji N **23** mi D P Ph S : om. N **25** sgom N : bsgom D P Ph S

gtan dang | shes rab la yang* de bzhin du* sbyar* bar bya'o ||

§21 (D 119a7; N 194a2; P 159a8; Ph 219b4; S 203a4)

1 rab 'byor byang chub sems dpas* gzugs la stong pa nyid kyi* ting nge 'dzin yongs su shes par bya'o || rab 'byor gzugs la stong pa nyid kyi ting nge 'dzin gang zhe na | rab 'byor gang gzugs P 159b la dngos po med pa* stong pa nyid dang | de ltar dngos po stong pa nyid dang | rang bzhin stong pa nyid la dmigs nas D 119b sems rtse gcig tu byed pa 'di ni stong pa nyid kyi* ting nge 'dzin te | rab 'byor* byang chub sems dpas* de ltar gzugs la stong pa nyid kyi ting nge 'dzin yongs su shes par bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | Ph 220a rnam par shes pa la stong pa nyid kyi ting nge 'dzin* yongs su shes par bya'o || rab 'byor rnam par shes pa la stong pa S 203b nyid kyi ting nge 'dzin gang zhe na | rab 'byor gang rnam par shes pa la dngos po med pa stong pa nyid dang | de ltar dngos po stong pa nyid dang | rang bzhin stong pa nyid la dmigs nas sems rtse gcig tu byed pa* 'di ni stong pa nyid kyi ting nge 'dzin te | N 194b rab 'byor byang chub sems dpas* de ltar rnam par shes pa la stong pa nyid kyi ting nge 'dzin yongs su shes par bya'o ||

2 rab 'byor byang chub sems dpas gzugs la mtshan ma med pa'i ting nge 'dzin yongs su shes par bya'o || rab 'byor gzugs la mtshan ma med pa'i ting nge 'dzin gang zhe na | rab 'byor gang byang chub sems dpas gzugs la gzugs* dngos po med pa stong pa nyid dang | de ltar dngos po stong pa nyid dang | rang bzhin stong pa nyid du de ltar* yid* la byed cing gzugs la dngos

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1 la yang D N P : yang Ph ; la 'ang S ◦ du N Ph : om. D P S ◦ sbyar D N P Ph : sbyor S **3** dpas D N P S : dpa' Ph ◦ kyi D N Ph S : kyis P **6** pa D P Ph S : pa'i N **8** kyi D N Ph S : kyis P **9** rab 'byor S : om. D N P Ph ◦ dpas D N P : dpa' Ph S **13** du add. Ph **17** byed pa add. Ph **18** byang chub sems dpas D P : byang chub sems dpa' N S ; om. Ph **24** gzugs D N P Ph : om. S **26** de ltar D P Ph S : om. N ◦ yid D N P S : yin Ph

po'i mtshan ma 'gags te | dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral* | de ltar dngos po'i* mtshan ma'i* rjes su 'brang* ba'i rnam par shes pa dang yang bral | dngos po dang dngos po med pa'i mtshan ma'i rjes su 'brang* ba'i rnam par shes pa dang yang bral bar* sems rtse gcig tu byed pa 'di ni rab 'byor gzugs la mtshan ma med pa'i Ph220b ting nge 'dzin te | byang chub sems dpas* de ltar gzugs la mtshan ma med P160a pa'i ting nge 'dzin yongs su shes par bya'o||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la S 204a mtshan ma med pa'i ting nge 'dzin yongs su shes par bya'o || rab 'byor rnam par shes pa la* mtshan ma med pa'i ting nge 'dzin gang zhe na | rab 'byor gang* byang chub sems N 195a dpas rnam par shes pa la rnam par shes pa* dngos po med pa stong pa nyid dang | de ltar dngos po* stong pa nyid dang | rang bzhin stong pa nyid du de ltar yid la byed cing rnam par shes pa la dngos po'i mtshan ma* 'gags te | dngos po med pa'i mtshan D 120a ma'i* rjes su 'brang ba'i rnam par shes pa dang yang bral* | de ltar dngos po'i* mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang yang bral* | dngos po dang* dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang* yang* bral bar* sems rtse gcig tu byed pa 'di ni rab 'byor rnam par shes pa la mtshan ma med pa'i ting nge 'dzin te | byang chub sems dpas* de ltar rnam par shes pa la mtshan ma med pa'i ting nge 'dzin yongs

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2 yang bral D N P S : bral yang Ph **3** dngos po'i D N P S : dngos po Ph ◦ mtshan ma'i N Ph S : mtshan ma D P ◦ 'brang D N Ph S : 'bral P **5** 'brang D N Ph S : 'bral P ◦ bar D N P S : ba'i Ph **7** dpas D P Ph : dpa' N S **12** la D N P S : om. Ph **13** gang D P S : om. N Ph **14** rnam par shes pa D N P Ph : om. S **15** med pa add. Ph **17** dngos po'i mtshan ma D N P S : dngos po Ph ◦ mtshan ma'i D N P S : mtshan nyid Ph **18** te add. Ph **19** dngos po'i D N Ph S : dngos po P **20** yang bral D N P S : om. Ph ◦ dngos po dang D P Ph S : om. N **21** dngos po dang dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa dang | dngos po dang dngos po med pa'i mtshan ma'i rjes su 'brang ba'i rnam par shes pa'i rnam par shes pa dang add. Ph ◦ yang D N P S : om. Ph ◦ bar D N P S : ba Ph **23** dpas D N P S : dpa('s!) Ph

Ph 221a su shes par bya'o ||

3 rab 'byor byang chub sems dpas gzugs la smon pa med pa'i ting nge 'dzin yongs su shes par bya'o || rab 'byor gzugs la smon pa med pa'i ting nge 'dzin gang zhe na | rab 'byor* gang gzugs la stong pa nyid dang | mtshan ma med pa'i ting nge 'dzin rnyed* pas gzugs la* dngos po med pa'i mtshan ma dang mi mthun* pa'i dmigs pa dang | de ltar dngos po'i* mtshan ma dang mi mthun* pa'i dmigs pa dang | dngos po dang dngos po med pa'i mtshan ma dang S 204b mi mthun* pa'i dmigs pa la N 195b sems rtse gcig* tu byed pa 'di* ni rab 'byor gzugs la smon pa med pa'i P 160b ting nge 'dzin te |* rab 'byor byang chub sems dpas de ltar* gzugs la smon* pa med pa'i ting nge 'dzin yongs su shes par bya'o ||

rab 'byor byang chub sems dpas* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la smon pa med pa'i ting nge 'dzin yongs su shes par bya'o || rab 'byor rnam par shes pa la smon pa med pa'i ting nge 'dzin gang zhe na | rab 'byor gang* rnam par shes pa la stong pa nyid dang | mtshan ma med pa'i ting nge 'dzin rnyed pas* rnam par shes pa la dngos po med pa'i* mtshan ma dang mi mthun* pa'i dmigs pa dang | de ltar dngos po'i mtshan ma dang mi mthun pa'i dmigs pa dang |* dngos po* dang dngos po med pa'i mtshan ma dang mi mthun* pa'i dmigs pa la sems rtse gcig* tu byed pa 'di ni rab 'byor rnam

4 rab 'byor S : om. D N P Ph 5 rnyed D P S : rnyes N ; brnyed Ph 6 la D N P S : om. Ph ◦ mthun N P Ph S : 'thun D 7 dngos po'i em. : dngos po med pa'i D N P Ph S 8 mthun N P Ph S : 'thun D 9 mthun N P Ph S : 'thun D 10 gcig D N P S : cig Ph ◦ 'di D N P S : de Ph 11 rab 'byor gzugs la smon pa med pa'i ting nge 'dzin te | D P Ph S : om. N 12 de ltar D P Ph S : om. N ◦ smon D P N S : smin Ph 14 dpas D N P S : dpa' Ph 18 gang D N P S : om. Ph 19 rnyed pas D N P : brnyed pas Ph ; rnyed pa pas S 20 dngos po med pa'i D N P S : dngos po'i Ph ◦ mthun N P Ph S : 'thun D 21 de ltar dngos po'i mtshan ma dang mi mthun pa'i dmigs pa dang | P : de ltar dngos po'i mtshan ma dang mi 'thun pa'i ... D ; de ltar dngos po med pa'i mtshan ma dang ... N S ; om. Ph 22 dngos po D N P S : dngos (s!) po Ph ◦ mthun P Ph S : 'thun D N 23 gcig D N P S : cig Ph

par shes Ph 221b pa la smon pa med pa'i ting nge 'dzin te | rab 'byor byang chub sems dpas* de ltar rnam par shes pa la smon pa med pa'i ting nge 'dzin yongs su shes par bya'o ||

§22 (D 120a7; N 195b6; P 160b5; Ph 221b1; S 204b6)

1 rab 'byor byang chub sems dpas gzugs la med pa'i don dang | rnam par 'jig* pa'i don dang | dri ma dang bcas pa dang dri ma med pa'i don dang | don gsum gyis* mi rtag pa nyid yongs su shes par bya'o ||

rab 'byor byang chub sems dpas S 205a tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la med pa'i D 120b N 196a don dang | rnam par 'jig* pa'i don dang | dri ma dang bcas pa dang dri ma med pa'i don dang | don gsum gyis mi rtag pa nyid* yongs su shes par bya'o ||

2 rab 'byor byang chub sems dpas* gzugs la mngon par zhen pa'i don dang | mtshan nyid rnam pa gsum gyi* don dang | 'brel pa'i don dang | don gsum gyis* sdug bsngal nyid yongs su shes par bya'o ||

P 161a rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams* dang | rnam par shes pa la mngon par zhen* pa'i don dang | mtshan nyid rnam pa gsum gyi don dang | 'brel pa'i don dang | don gsum gyis* sdug bsngal nyid* yongs su shes par bya'o ||

3 rab 'byor byang chub sems dpas* gzugs la dngos po med pa* bdag med pa'i don dang | de ltar dngos po bdag med pa'i don dang | rang bzhin bdag med pa'i don dang | don gsum gyis bdag

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2 dpas D N P S : dpa' Ph **6** 'jig D N Ph S : 'jigs P **7** gyis D N P S : gyi Ph **11** 'jig D N Ph S : 'jigs P **13** nyid D N P S : om. Ph **14** dpas D P Ph S : dpa' N **15** gyi D N Ph S : gyis P **16** gyis D S : gyi N P Ph **19** rnams D N P S : rnam Ph **20** zhen D N P S : shes Ph **21** gyis D Ph S : gyi N P ◦ nyid N : om. D P Ph S **23** dpas D N Ph S : dpa' P ◦ pa D N P S : la Ph

med pa nyid Ph 222a yongs su shes par bya'o ||

rab 'byor byang chub sems dpas* tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la dngos po med pa* bdag med pa'i don dang | de ltar dngos po bdag med pa'i don dang | rang bzhin bdag med pa'i don dang | don gsum gyis bdag med pa nyid yongs su S 205b shes par bya'o ||

4 rab 'byor byang chub sems dpas* gzugs la gzugs dngos po N 196b med pa shin tu* zhi ba'i don dang | de ltar dngos po zhi ba'i don dang | rang bzhin gyis rnam par dag pa zhi ba'i don dang | don gsum gyis mya ngan las 'das pa zhi ba nyid yongs su shes par bya'o ||

rab 'byor byang chub sems dpas tshor ba dang | 'du shes dang | 'du byed rnams dang | rnam par shes pa la rnam par shes pa dngos po med pa shin tu zhi ba'i don dang | de ltar dngos po zhi ba'i don dang | rang bzhin gyis rnam par dag pa zhi ba'i don dang | don gsum gyis mya ngan las 'das* pa zhi ba nyid yongs su shes par bya'o ||

§23 (D 120b6; N 196b3; P 161a8; Ph 222a6; S 205b4)

bcom ldan 'das kyis* de skad ces bka' stsal nas | gnas brtan rab 'byor dang | dge slong dang | dge slong ma dang | dge bsnyen dang | dge bsnyen ma de dag dang | lha dang | mi* P 161b dang | lha ma yin dang | dri zar bcas pa'i 'jig rten yi* rangs te | bcom ldan 'das kyis* gsungs pa la mngon par bstod do ||

'phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa rdzogs so* || ||

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2 dpas D N Ph S : dpa' P **3** pa D N P S : la Ph **7** dpas D N Ph S : dpa' P **8** shin tu D N P S : om. Ph **16** 'das D N P S : om. Ph **19** kyis D N P S : kyi Ph **21** de dag add. P **22** yi D P S : yid N ; ·· Ph **23** kyis D N P S : kyi Ph **25** so D N S : s+ho P Ph

Ph 222b skad gsar chad kyis kyang bcos nas gtan la phab pa ||*

[1] skad gsar chad kyis kyang bcos nas gtan la phab pa || D P : ... phab pa'o || Ph ; skad gsar bcad kyis bcos te gtan la phab pa'o || S ; om. N

Chinese Text

佛說開覺自性般若波羅蜜多經

T. 854c **佛說開覺自性般若波羅蜜多經　卷第一**

譯經三藏朝散大夫試鴻臚卿光梵大師賜紫沙門臣惟淨等奉　詔譯

§ 1

如是我聞: 一時, 世尊在王舍城鷲峯山中, 與大苾芻衆并菩薩摩訶薩衆俱。

§ 2

是時, 佛告尊者須菩提言: 須菩提！色, 無性、假性、實性; 受、想、行、識, 無性、假性、實性。須菩提！如是, 乃至眼、色、眼識, 耳、聲、耳識, 鼻、香、鼻識, 舌、味、舌識, 身、觸、身識, 意、法、意識, 無性、假性、實性。

復次, 須菩提！色於如是三性中轉, 愚K 247a[a]夫異生不能如實了知色故, 即於色中而生取著, 現轉覆蔽。由彼於色生取著心、現覆蔽已, 即於聲聞、緣覺乘中不能出離, 何況大乘。又由如是取著、覆蔽因故, 長時在於地獄、畜生、餓鬼、人、天諸趣, 受生死苦, 輪轉無盡。

須菩提！受、想、行、識亦復如是; 乃至眼、色、眼識, 耳、聲、耳識, 鼻、香、鼻識, 舌、味、舌識, 身、觸、身識, 意、法、意識, 亦悉無性、假性、實性。

須菩提！如是意識於三性轉, 愚夫異生不能如實了知識故, 於識等中而生取著, 現轉覆蔽。由彼於識生取著心、現覆蔽已, 即於聲聞、緣覺乘中不能出離, 何況大乘。又由

如是取著、覆蔽因故, 長T. 857c 時在於地獄、畜生、餓鬼、人、天諸趣, 受生死苦, 輪轉無盡。

復次, 須菩提！如是色於三性中轉, 若有智者如實了知, 即於色中不生取著, 亦不現轉, 其心開明。由彼於色不生取著、心開明已, 即於大乘法中而能出離, 何況聲聞、緣覺乘中。又由如是不生取著、心開明故, 不於長時在彼地獄、畜生、餓鬼、人、天諸趣, 受生死苦。[a]

K 243b 須菩提！受、想、行、識於三性轉, 若有智者如實了知, 即於識中不生取著, 亦不現轉, 其心開明。由彼於識不生取著、心開明已, 即於大乘法中而能出離, 何況聲聞、緣覺乘中。又由如是不生取著、心開明故, 不於長時在彼地獄、畜生、餓鬼、人、天諸趣, 受生死苦。

§ 3

復次, 須菩提！色, 爲生邪？爲滅邪？若謂色有生, 彼色即無生; 若謂色無生, 彼色即是無生自性。若復菩薩如實了知彼色即是無生自性, 是故於色無生可有。

須菩提！受、想、行、識亦復如是。識, 爲生邪？爲滅邪？若謂識有生, 彼識即無生; 若謂識無生, 彼識即是無生自性。若復菩薩如實了知彼識即是無生自性, 是故於識無生可有。

§ 4

1 復次, 須菩提！若有人言:「色, 是我、是我所」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

[a]这部分 K 247a1-23, T. 857b17-c8(原在 §12) 与 K 243a1-23, T. 854c12-855a6(原在 §2) 相互错位, 现已调整。

須菩提！若有人言:「受、想、行、識, 是我、是我所」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

2 K 243c 復次, 須菩提！若有人言:「色是先世因所成作; 或大自在天所化因作; 或無因緣」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

T. 855b 須菩提！若有人言:「受、想、行、識是先世因所成作; 或大自在天所化因作; 或無因緣」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

3 復次, 須菩提！若有人言:「色以色像爲相, 受以領納爲相, 想以遍知爲相, 行以造作爲相, 識以了別爲相」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

4 復次, 須菩提！若有人言:「苦不寂靜; 若彼色滅, 此樂寂靜」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

須菩提！若有人言:「受、想、行、識, 亦復如是, 苦不寂靜; 若彼識滅, 此樂寂靜」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

5 復次, 須菩提！若有人言:「彼色是無, 受、想、行、識亦悉是無」。作此說者, 我說彼是外中之外, 愚夫異生邪見分位。

6 K 244a 復次, 須菩提！若有人言:「如佛所說:『色無自性, 不生不滅, 本來寂靜, 自性涅槃』。作是說者——彼於一切法, 即無和合亦無樂欲, 隨其言說作是知解——」。我說彼是外中之外, 愚夫異生邪見分位。

須菩提！若有人言:「受、想、行、識亦復如是, 如佛所說,『皆無自性, 不生不滅, 本來寂靜, 自性涅槃』。作是說者——彼於一切法, 即無和合亦無樂欲, 隨其言說作是知

解——」。我說彼是外中之外, 愚夫異生邪見分位。

§ 5

復次, 須菩提！若復有人計色爲有, 取著於色有所生起, 隨言說轉; 又復計色爲有, 即於彼T. 855c 色雜染依止, 有相隨轉; 又復計色爲有, 即於彼色修習淨法, 成立隨轉。

須菩提！受、想、行、識亦復如是; 若復有人計識爲有, 取著於識有所生起, 隨言說轉; 又復計識爲有, 即於彼識雜染依止, 有相隨轉; 又復計識爲有, 即於彼識修習淨法, 成立隨轉。

復次, 須菩提！若諸菩薩計色爲有, 於彼色中有斷有知, 於大樂行言說成K 244b 辦, 隨有所轉; 又諸菩薩計色爲有, 於彼色中有斷有知, 表示成辦, 隨有所轉; 又諸菩薩計色爲有, 於彼色中以能了知白法具足, 謂於諸法得自在已, 於大樂行而能隨轉。

須菩提！受、想、行、識亦復如是。若諸菩薩計受、想、行、識爲有, 於彼識中有斷有知, 於大樂行言說成辦, 隨有所轉; 又諸菩薩計識爲有, 於彼識中有斷有知, 表示成辦, 隨有所轉; 又諸菩薩計識爲有, 於彼識中以能了知白法具足, 謂於諸法得自在已, 於大樂行而能隨轉。

§ 6

復次, 須菩提！若復有人於色中色所有分量, 於苦中苦所有分量, 不能如實平等觀者, 即於色中我有所得; 若於色中我有所得, 即於色中我見有所得; 若於色中我見有所得, 即於色中衆生見有所得; 若於色中衆生見有所得, 即於色中彼衆生見而無所得; 若於色中彼衆生見無所得時, 即

彼衆生亦無所得。若或於法有所得相可成立者, 即有所得相而有依止[1], K 244c 是故於彼聲聞、緣覺乘中不能出離, 何況大乘。

T. 856a 須菩提！受、想、行、識亦復如是。若復有人於識中識所有分量, 於苦中苦所有分量, 不能如實平等觀者, 即於識中我有所得; 若於識中我有所得, 即於識中我見有所得; 若於識中我見有所得, 即於識中衆生見有所得; 若於識中衆生見有所得, 即於識中彼衆生見而無所得; 若於識中彼衆生見無所得時, 即彼衆生亦無所得。若或於法有所得相可成立者, 即有所得相而有依止, 是故於彼聲聞、緣覺乘中不能出離, 何況大乘。

復次, 須菩提！若復有人於色中色所有分量, 於苦中苦所有分量, 而能如實平等觀者, 即於色中我無所得; 若於色中我無所得, 即於色中我見無所得; 若於色中我見無所得, 即於色中衆生見無所得; 若於色中衆生見無所得, 即於色中彼衆生見而有所得; 若於色中彼衆生見有所得時, 即彼衆生亦有所得。若或於法有所得K 245a 相可成立者, 即有所得相而有依止, 是故於彼聲聞、緣覺乘中不能出離, 何況大乘。

須菩提！受、想、行、識亦復如是。若復有人於識中識所有分量, 於苦中苦所有分量, 而能如實平等觀者, 即於識中我無所得; 若於識中我無所得, 即於識中我見無所得; 若於識中我見無所得, 即於識中衆生見無所得; 若於識中衆生見無所得, 即於識中彼衆生見而有所得; 若於識中彼衆生見有所得時, 即彼衆生亦有所得。若或於法有所得相可成立者, 即有所得相而有依止, 是故於彼聲聞、緣覺T. 856b 乘中不能出離, 何況大乘。

[1] 止 T. : 上 K

§ 7

復次, 須菩提！若人於色中不能如實平等觀察, 不實分別分量及疑動分量故, 即於色中色而有所得; 若於色中色有所得時, 即於色中色見有所得; 若於色中色見有所得, 即於色中衆生有所得; 若於色中衆生有所得, 即於色中一切有所得; 若一切有所得時, 即一切無所得。若或於法有所[K 245b] 得相可成立者, 即有所得相而有依止, 是故於彼聲聞、緣覺乘中不能出離, 何況大乘。

須菩提！若人於受、想、行、識中, 不能如實平等觀察, 不實分別分量及疑動分量故, 即於識中識而有所得; 若識中識有所得, 即識中識見有所得; 若識中識見有所得, 即識中衆生有所得; 若識中衆生有所得, 即識中一切有所得; 若識中一切有所得時, 即一切無所得。若或於法有所得相可成立者, 即有所得相而有依止, 是故於彼聲聞、緣覺乘中不能出離, 何況大乘。

佛說開覺自性般若波羅蜜多經卷第一[2]

[K 245c] 佛說開覺自性般若波羅蜜多經　卷第二

譯經三藏朝散大夫試鴻臚卿光梵大師賜紫沙門臣惟淨等奉詔譯

復次, 須菩提！若人於色中所有不實分別分量及疑動分量, 而能如實平等觀者, 即於色[T. 856c] 中色而無所得; 若於色中色無所得時, 即於色中色見無所得; 若於色中色見無所得, 即於色中衆生無所得; 若於色中衆生無所得, 即於色中一切無所得; 若於色中一切無所得時, 即一切有所得。若或於法有所得相可成立者, 即有所得相而有依止[3]。是故於彼大乘法中不能出離, 何況聲聞、緣覺乘中。

[2] 甲辰歲高麗國大藏都監奉勅彫造 add. K

[3] 止 K : 上 T.

須菩提！若人於受、想、行、識中所有不實分別分量及疑動分量, 而能如實平等觀者, 即識中識而無所得; 若識中識無所得時, 即識中識見無所得; 若識中識見無所得, 即識中衆生無所得; 若識中衆生無所得, 即識中一切無所得; 若識中一切無所得時, 即一切有所得。若或於法有所得相可成立者, 即有所得相而有依止[4], 是故於彼大乘法中不能出離, 何況聲聞、K 246a 緣覺乘中。

§ 8

復次, 須菩提！若菩薩於諸色中, 隨其言說即生取著、作用而行, 如是行者, 是行有身見, 亦復行於有愛。若或離有尋求而有所行, 是於色中不了知相。

須菩提！受、想、行、識亦復如是。若菩薩於諸識中, 隨其言說即生取著、作用而行, 如是行者, 是行有身見, 亦復行於有愛。若或離有尋求而有所行, 是於識中不了知相。

復次, 須菩提！若菩薩於諸色中, 隨其言說不生取著、不作用而行。是不行有身見, 亦復不行有愛。離有尋求亦無所行, 是於色中善了知相。

須菩提！受、想、行、識亦復如是。若菩薩於諸識T. 857a 中, 隨其言說不生取著、不作用而行, 是不行有身見, 亦復不行有愛。離有尋求亦無所行, 是於識中善了知相。

§ 9

復次, 須菩提！若菩薩摩訶薩於諸色中, 能具三種心種子緣而攝受者, 是爲淨法。何等爲三？一、信解心種子, 二、厭[5]離心種子, 三、不壞心種子。

[4]止 T. : 上 K
[5]厭 T. : 猒 K

K 246b 須菩提！受、想、行、識亦復如是。若菩薩摩訶薩於諸識中, 能具三種心種子緣而攝受者, 是爲淨法。何等爲三？一、信解心種子, 二[6]、厭[7]離心種子, 三、不壞心種子。

復次, 須菩提！菩薩摩訶薩於諸色中, 應當發起三種之心。何等爲三？一、無取著心, 二、無和合心, 三、清淨心。是故, 須菩提, 菩薩摩訶薩於彼色中, 若心有生、若心無生, 大生、平等生, 悉應如實平等觀察。由能如是平等觀故, 是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 應當發起三種之心。何等爲三？一、無取著心, 二、無和合心, 三、清淨心。是故, 須菩提！菩薩摩訶薩於彼識中, 若心有生、若心無生, 大生、平等生, 悉應如實平等觀察。由能如是平等觀故, 是菩薩速疾證得阿耨多羅三藐三菩提果。

§10

復次, 須菩提！若菩薩摩訶薩於諸色中見有見無者, 當知是菩薩不實知解。

K 246c 須菩提！受、想、行、識亦復如是。若菩薩摩訶薩於諸識中見有見無者, 當知是菩薩不實知解。

§11

復次, 須菩提！若菩薩摩訶薩起心欲住平等T. 857b 界中, 彼心於色求解脫時, 即於色中其心動轉, 有動遍動。由如是故, 當知此菩薩難得解脫。

須菩提！受、想、行、識亦復如是。若菩薩摩訶薩起心欲

[6]二 K : 三 T.
[7]厭 T. : 猒 K

住平等界中, 彼心於識求解脫時, 即於識中其心動轉, 有動遍動。由如是故, 當知此菩薩難得解脫。

復次, 須菩提！若菩薩摩訶薩起心欲住平等界中, 彼心於色求解脫時, 若於色中心無繫著、無不繫著, 由如是故, 當知此菩薩善得解脫。

須菩提！受、想、行、識亦復如是。若菩薩摩訶薩起心欲住平等界中, 彼心於識求解脫時, 若於識中心無繫著、無不繫著, 由如是故, 當知此菩薩善得解脫。

§12

1 復次, 須菩提！若菩薩摩訶薩於諸色中解無相法, 苦自止息、諸相寂靜。如[K 243a][a]是所行, 當知是爲菩薩正行。如是行者, 是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。若菩薩摩訶薩於諸識中解無相法, 苦自止息, 諸相寂靜。如是所行, 當知是爲菩薩正行。如是行者, 是菩薩速疾證得阿耨多羅三藐三菩提果。爾時, 世尊重說頌曰:

若解無相法, 諸苦自止息;
衆相皆寂靜, 是菩薩所行。

2 復次, 須菩提！於諸色中, 闇之與明平等依止。菩薩若能如實了知, 解入此者, 諸法亦然。是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。於諸識中, 闇之與明平等依止。菩薩若能如實了知, 解入此[T. 855a] 者, 諸法亦然。是菩薩速疾證得阿耨多羅三藐三菩提果。爾時, 世尊重說頌曰:

若法闇與明, 平等性如是;

依止及解入, 知已得菩提。

3 復次, 須菩提！若菩薩摩訶薩於諸色[a] K 247b 中推求。於色無所得時, 色即一切, 都無照發; 色無照已, 即於色法平等性中如實了知, 是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。若菩薩摩訶薩於諸識中推求, 於識無所得時, 識即一切, 都無照發; 識無照已, 即於識法平等性中如實了知, 是菩薩速疾證得阿耨多羅三藐三菩提果。爾時, 世尊重說頌曰:

推求無異法, 物境無照心;
智了於法性, 此即得菩提。

4 復次, 須菩提！菩薩摩訶薩若於色中善解無性法者, 即於色中色修作具足, 而於色界亦無所動, 是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩若於識中善解無性法者, 即於識中識修作具足, 而於法界亦無所動, 是菩薩速疾證得阿耨多羅三藐三菩提果。爾時, 世尊重說頌曰:

智善解無性, 修作悉具足;
K 247c, T. 858a **亦不動法界, 即得一切智。**

5 復次, 須菩提！色中無義、無句義、大義, 菩薩摩訶薩若能如實正了知者, 是菩薩速疾證得阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。識中無義、無句義、大義, 菩薩摩訶薩若能如實正了知者, 是菩薩速疾證得阿耨多羅三藐三菩提果。爾時, 世尊重說頌曰:

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[a]此处 K 247a1-23、T. 857b17-c8 与 K 243a1-23、T. 854c12-855a6, 相互错位, 现已调整。

無義無句義, 大義亦復然;
菩薩善了知, 速得菩提果。

§ 13

1 復次, 須菩提！菩薩摩訶薩於諸色中, 應當了知五種貪法, 知已捨離。何等爲五？一、尋求貪, 二、徧[8]尋求貪, 三、分別貪, 四、貪, 五、大貪。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 應當了知五種貪法, 知已捨離。何等爲五？一、尋求貪, 二、徧[9]尋求貪, 三、分別貪, 四、貪, 五、大貪。

須菩提！菩薩摩訶薩於諸色中, 若能捨離此五貪已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦K248a 無所得; 若色中色無所得時, 即色中色而有所得; 若色中色有所得者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 若能捨離此五貪已, 即於諸識自性無所得; 若識自性無所得時, 即識中識亦無所得; 若識中識無所得時, 即識中識而有所得; 若識中識有所得者, 即彼識中識而無所T. 858b 得。由如是故, 於諸識中若有所得、若無所得, 諸種類識而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

2 復次, 須菩提！菩薩摩訶薩於諸色中, 應當了知五種瞋法, 知已捨離。何等爲五？一、尋伺瞋, 二、徧[10]尋伺瞋, 三、分別伺瞋, 四、瞋, 五、大瞋。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 應

[8]徧 K : 遍 T.
[9]徧 K : 遍 T.
[10]徧 K : 遍 T.

當了知五種瞋法, 知已捨離。何等爲五？一、尋伺瞋, 二、徧[11]尋伺瞋, 三、分別伺瞋, 四、瞋, 五、大瞋。

K 248b 須菩提！菩薩摩訶薩於諸色中, 若能捨離此五瞋已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦無所得; 若色中色無所得時, 即色中色而有所得; 若色中色有所得者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 若能捨離此五瞋已, 即於諸識自性無所得; 若識自性無所得時, 即識中識亦無所得; 若識中識無所得時, 即識中識而有所得; 若識中識有所得者, 即彼識中識而無所得。由如是故, 於諸識中若有所得、若無所得, 諸種類識而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

3 復次, 須菩提！菩薩摩訶薩於諸色中, 應當了知五種癡法, 知已捨離。何等爲五？一、動亂癡, 二、動亂相癡, 三、無動亂相癡, 四、癡, 五、大癡。

須菩提！受、想、行、識亦復如是。菩薩摩K 248c 訶薩於T. 858c 諸識中、應當了知五種癡法、知已捨離。何等爲五？一、動亂癡, 二、動亂相癡, 三、無動亂相癡, 四、癡, 五、大癡。

須菩提！菩薩摩訶薩於諸色中, 若能捨離此五癡已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦無所得; 若色中色無所得時, 即色中色而有所得; 若色中色有所得者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 若能捨離此五癡已, 即於諸識自性無所得; 若識自性無所得時, 即識中識亦無所得; 若識中識無所得時, 即識中識而有所得; 若識中識有所得者, 即彼識中識而無所得。由如是故, 於諸識中若

[11]徧 K : 遍 T.

有所得、若無所得, 諸種類識而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

4 復次, 須菩提！菩薩摩訶薩於諸色中, 應當了知五種慢法, 知已捨離。何等K 249a 爲五？一、多聞慢, 二、高勝慢, 三、增上慢, 四、慢, 五、大慢。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 應當了知五種慢法, 知已捨離。何等爲五？一、多聞慢, 二、高勝慢, 三、增上慢, 四、慢, 五、大慢。

須菩提！菩薩摩訶薩於諸色中, 若能捨離此五慢已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦無所得; 若色中色無所得時, 即色中色而有所得; 若色中色有所得T. 859a 者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於諸識中, 若能捨離此五慢已, 即於諸識自性無所得; 若識自性無所得時, 即識中識亦無所得; 若識中識無所得時, 即識中識而有所得; 若識中識有所得者, 即彼識中識而無所得。由如是故, 於諸識中若有所得、若無所得, 諸種類識而悉超越, 即能K 249b 出離, 成就阿耨多羅三藐三菩提果。

佛說開覺自性般若波羅蜜多經卷第二[12]

K 249c 佛說開覺自性般若波羅蜜多經 卷第三

西天譯經三藏朝散大夫試光祿卿傳梵大師賜紫沙門臣法護等奉 詔譯

5 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知五種見法, 知已捨離。何等爲五？一、自性顛倒見, 二、有見, 三、誣謗見, 四、見, 五、大見。

[12] 甲辰歲高麗國大藏都監奉勅彫造 add. K

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知五種見法, 知已捨離。何等爲五？一、自性顚倒見, 二、有見, 三、誣謗見, 四、見, 五、大見。

須菩提！菩薩摩訶薩於色法中, 若能捨離此五見已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦無所得; 若色中色無T. 859b 所得時, 即色中色而有所得; 若色中色有所得者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 若能捨離此五見已, 即於諸識自性無所得; 若識自性無所得時, 即識中識亦無所得; 若識中識無所得時, 即識中識而有所得; 若識中識有K 250a 所得者, 即彼識中識而無所得。由如是故, 於諸識中若有所得、若無所得, 諸種類識而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

6 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知五種疑法, 知已捨離。何等爲五？一、法疑, 二、諸趣苦疑, 三、佛菩薩法寂靜疑, 四、疑, 五、大疑。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知五種疑法, 知已捨離。何等爲五？一、法疑, 二、諸趣苦疑, 三、佛菩薩法寂靜疑, 四、疑, 五、大疑。

須菩提！菩薩摩訶薩於色法中, 若能捨離此五疑已, 即於諸色自性無所得; 若色自性無所得時, 即色中色亦無所得; 若色中色無所得時, 即色中色而有所得; 若色中色有所得者, 即彼色中色而無所得。由如是故, 於諸色中若有所得、若無所得, 諸種類色而悉超越, 即能出離, 成就阿耨多羅三藐三菩提果。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 若能捨離此五疑已, 即於諸識自性無所得; 若識自K250b 性無所得時, 即識中識亦無所得; 若識中識無所T. 859c 得時, 即識中識而有所得; 若識中識有所得者, 即彼識中識而無所得。由如是故, 於諸識中若有所得、若無所得, 諸種類識而悉超越, 即能出離, 成就阿

耨多羅三藐三菩提果。

§ 14

復次, 須菩提！菩薩摩訶薩於色法中若有所求, 或於色中有所說法, 或於色中清淨身語意業, 乃於彼色如言如[13]說、如所稱讚; 以如是求故, 如是說法故, 如是清淨身語意業故, 而是菩薩摩訶薩於彼色中返求於苦, 當知是菩薩摩訶薩不正說法, 不能清淨身語意業。

須菩提！若菩薩摩訶薩雖求於色, 色中說法, 色中清淨身語意業, 而於色中不如言如說, 不如所稱讚; 以不如是求故, 不如是說法故, 不如是清淨身語意業故, 菩薩摩訶薩能於色中如是求者, 當知是菩薩摩訶薩能正說法, 能於色中清淨身語意業。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中若有所求, 或K 250c 於識中有所說法, 或於識中清淨身語意業, 乃於彼識如言如說、如所稱讚; 以如是求故, 如是說法故, 如是清淨身語意業故, 而是菩薩摩訶薩於彼識中返求於苦, 當知是菩薩摩訶薩不正說法, 不能清淨身語意業。

須菩提！若菩薩摩訶薩雖求於識, 識中說法, 識中清淨身語意業; 而於識中不如言如說, 不如所稱讚; 以不如是求故, 不如是說法故, 不如是清淨身語意業故, 菩薩摩訶薩若於識中如是求者, 當知是菩薩摩訶薩能正說法, 能於識中清淨身語意業。

§ 15

T. 860a 復次, 須菩提！若菩薩摩訶薩起心欲住平等界中, 於彼色法起信解時, 即二中二而有所得, 謂所信解色及能信解色。是菩薩摩訶薩乃於色中隨所信解說能信解, 隨能信解說所信解, 當

[13]如 K : 所 T.

知是菩薩摩訶薩於諸色中不正說法。

何以故？須菩提！以所信解色與能信解色無有異相。須菩提！若於色中能所信解有異相者，即一切衆生種種信解，平等法中有差別相可[K 251a]見可得，即非夢等無所緣信解可得。由是愚夫異生於諸色中而起實見，不與無分別信解如理相應。須菩提！若於色中無所信解轉者，是故一切衆生種種信解而悉平等，於所信解中無差別相可見可得，即如夢等無所緣信解而有所得。由是愚夫異生於諸色中不起實見，即與無分別信解如理相應，是故應知能信解色與所信解色無有異相。諸菩薩摩訶薩當如是見，如是見者即無異相可見，乃於色中隨能信解所起即是所信解，此中所說是義明顯。

若菩薩摩訶薩如是觀者，諸有所說是爲正說。由如是故，當知色中能所信解二法和合，離能無所，非不有故。諸菩薩摩訶薩先於能信解色想如實而觀，次復於二色想亦如實觀，如是觀已，即於一切色悉無所得。若一切色無所得時，即色中動亂而有所得；若色中動亂有所得時，即色動亂相而有所得；若色動亂相有所得時，即色動亂法有所合集；色動亂法有所集故，即彼[K 251b]色中無動亂平等法而有所集。諸菩薩摩訶薩若於如是如前所說色中，所有動[T. 860b]亂及無動亂法不合集者，即於色中無彼動亂法及無動亂平等法而爲依止，即當修集一切佛法，成熟有情嚴淨佛土，速疾成就阿耨多羅三藐三菩提果。諸菩薩摩訶薩於諸色中若能如是善開覺時，諸有所說是爲正說。

須菩提！受、想、行、識亦復如是。若菩薩摩訶薩起心欲住平等界中，於彼識法起信解時，即二中二而有所得，謂所信解識及能信解識。是菩薩摩訶薩乃於識中隨所信解說能信解，隨能信解說所信解，當知是菩薩摩訶薩於諸識中不正說法。

何以故？須菩提！以所信解識與能信解識無有異相。須菩提！若於識中能所信解有異相者，即一切衆生種種信解，平等法中有差別相可見可得，即非夢等無所緣信解可得。由是愚夫異生於諸識中而起實見，不與無分別信解如理相應。須菩提！若於識

中無所信解轉者, 是故一切衆生種K 251c 種信解而悉平等, 於所信解中無差別相可見可得, 即如夢中無所緣信解而有所得。由是愚夫異生於諸識中不起實見, 即與無分別信解如理相應, 是故應知能信解識與所信解識無有異相。諸菩薩摩訶薩當如是見, 如是見者即無異相可見, 乃於識中隨能信解所起即是所信解, 此中所說是義明顯。

若菩薩摩訶薩如是觀者, 諸有所說是爲正說。由如是故, 當知識中能所信解二法和合, 離能無所, 非不有故。諸菩薩摩訶薩先於能信解識想如實而觀, 次復於二識想亦如實觀, 如是觀已, 即於一切識悉無所得。T. 860c 若一切識無所得時, 即識中動亂而有所得; 若識中動亂有所得時, 即識動亂相而有所得; 若識動亂相有所得時, 即識動亂法有所合集; 識動亂法有所集故, 即彼識中無動亂平等法而有所集。諸菩薩摩訶薩若於如是如前所說識中, 所有動亂及無動亂法不合集者, 即於識中無彼動亂法及無動亂平等法而爲K 252a 依止, 即當修集一切佛法, 成熟有情嚴淨佛土, 速疾成就阿耨多羅三藐三菩提果。諸菩薩摩訶薩於諸識中若能如是善開覺時, 諸有所說是爲正說。

§ 16

1 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行慈法。何等爲五？一、攝受正法慈, 二、攝受世間諸樂慈, 三、攝受出世勝妙樂慈, 四、慈, 五、大慈。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行慈法。何等爲五？一、攝受正法慈, 二、攝受世間諸樂慈, 三、攝受出世勝妙樂慈, 四、慈, 五、大慈。

2 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行悲法。何等爲五？一、無取著悲, 二、和合悲, 三、離散悲, 四、悲, 五、大悲。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中,

應當了知有五種相, 修行悲法。何等爲五？一、無取著悲, 二、和合悲, 三、離散悲, 四、悲, 五、大悲。

3 復次, 須菩提！菩薩摩訶薩於色法中, K 252b 應當了知有五種相, 修行喜法。何等爲五？一、正法清淨不壞隨喜攝受喜, 二、世間諸樂不壞隨喜T. 861a 攝受喜, 三、出世妙樂不壞隨喜攝受喜, 四、喜, 五、大喜。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行喜法。何等爲五？一、正法清淨不壞隨喜攝受喜, 二、世間諸樂不壞隨喜攝受喜, 三、出世妙樂不壞隨喜攝受喜, 四、喜, 五、大喜。

4 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行捨法。何等爲五？一、蠲除諸不正見及諸雜染捨, 二、遠離一切過失蠲除諸雜染捨, 三、攝聚一切功德蠲除諸雜染捨, 四、捨, 五、大捨。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行捨法。何等爲五？一、蠲除諸不正見及諸雜染捨, 二、遠離一切過失蠲除諸雜染捨, 三、攝聚一切功德蠲除諸雜染捨, 四、捨, 五、大捨。

§ 17

1 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行布施波羅K 252c 蜜多。何等爲五？一、誓願施, 二、財及無畏施, 三、法施, 四、施, 五、大施。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行布施波羅蜜多。何等爲五？一、誓願施, 二、財及無畏施, 三、法施, 四、施, 五、大施。

2 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行持戒波羅蜜多。何等爲五？一、饒益有情戒, 二、定法戒, 三、無漏法戒, 四、戒, 五、大戒。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行持戒波羅蜜多。何等爲五？一、饒益有情戒, 二、定法戒, 三、無漏法戒, 四、戒, 五、大戒。

3 T. 861b 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行忍辱波羅蜜多。何等爲五？一、耐怨害忍, 二、安受苦忍, 三、諦察法忍, 四、忍, 五、大忍。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行忍辱波羅蜜多。何等爲五？一、耐怨害忍, 二、安受苦忍, 三、諦察法忍, 四、忍, 五、大忍。

4 復次, 須菩提！菩薩摩訶薩於色法中, K 253a 應當了知有五種相, 修行精進波羅蜜多。何等爲五？一、解說讀誦思惟精進, 二、遠離一切過失精進, 三、攝聚一切功德精進, 四、精進, 五、大精進。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行精進波羅蜜多。何等爲五？一、解說讀誦思惟精進, 二、遠離一切過失精進, 三、攝聚一切功德精進, 四、精進, 五、大精進。

5 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行禪定波羅蜜多。何等爲五？一、善解不離文字定, 二、善離文字最初清淨世間定, 三、出世間定, 四、定, 五、大定。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行禪定波羅蜜多。何等爲五？一、善解不離文字定, 二、善離文字最初清淨世間定, 三、出世間定, 四、定, 五、大定。

6 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 修行般若波羅蜜多。何等爲五？一、善解不離文字定K 253b 所依止慧, 二、善離文字最初清淨世間定所依止慧, 三、出世間定所依止慧, 四、慧, 五、大慧。

須菩提！受、想、行、識亦復T. 861c 如是。菩薩摩訶薩於識法中, 應當了知有五種相, 修行般若波羅蜜多。何等爲五？一、善解不離文字定所依止慧, 二、善離文字最初清淨世間定所依止慧, 三、出世間定所依止慧, 四、慧, 五、大慧。

佛說開覺自性般若波羅蜜多經卷第三[14]

K 253c **佛說開覺自性般若波羅蜜多經　卷第四**

西天譯經三藏朝散大夫試光祿卿傳梵大師賜紫沙門臣法護等奉　詔譯

§ 18

復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 親近善知識。何等爲五？一、聽受親近, 二、承事作用學法親近, 三、修行進向親近, 四、親近, 五、大親近。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 應當了知有五種相, 親近善知識。何等爲五？一、聽受親近, 二、承事作用學法親近, 三、修行進向親近, 四、親近, 五、大親近。

如是親近善知識時, 菩薩摩訶薩以解脫方便而爲攝受, 即能生多福, 疾成阿耨多羅三藐三菩提果。

§ 19

復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有五種相, 供養如來。何等爲五？一、種種讚歎恭信供養, 二、以清淨利養恭信供養, 三、修行進向供養, 四、供養, 五、大供養。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中,

[14] 甲辰歲高麗國大藏都監奉勅彫造 add. K

應T. 862a 當了知有五種相, 供養如來。何等爲五？一、種種讚歎恭信供養, 二、以清淨利養恭信供養, 三、修行進向供養, 四、K 254a 供養, 五、大供養。

須菩提！菩薩摩訶薩若能如是供養如來, 如理相應者, 即得無邊世界諸佛菩薩共所稱讚, 亦得世間天、人、阿修羅等利養供給, 成熟無量無邊衆生, 嚴淨佛土, 疾成阿耨多羅三藐三菩提果。

§ 20

1 復次, 須菩提！菩薩摩訶薩於色法中, 能與布施波羅蜜多如理相應者, 若修有相施, 亦速圓滿布施波羅蜜多; 若修無相施, 亦速圓滿布施波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相施或無相施？須菩提！若菩薩摩訶薩於色法中, 修行布施求解脫時, 有所解脫布施可得, 有能解脫布施可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相施。若菩薩摩訶薩於色法中, 修行布施求解脫時, 無所解脫布施可得, 無能解脫布施可得。何以故？謂色自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相施。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩K 254b 於識法中, 能與布施波羅蜜多如理相應者, 若修有相施, 亦速圓滿布施波羅蜜多; 若修無相施, 亦速圓滿布施波羅蜜多。須菩提！云何是菩薩摩訶薩於識法中, 修有相施或無相施？須菩提！若菩薩摩訶薩於識法中, 修行布施求解脫時, 有所解脫布施可得, 有能解脫布施可得, 如是修者, 當知是菩薩摩訶薩於T. 862b 識法中修有相施。若菩薩摩訶薩於識法中, 修行布施求解脫時, 無所解脫布施可得, 無能解脫布施可得。何以故？謂識自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於識法中修無相施。

2 復次, 須菩提！菩薩摩訶薩於色法中, 能與持戒波羅蜜多如理相應者, 若修有相持戒, 亦速圓滿持戒波羅蜜多; 若修無

相持戒, 亦速圓滿持戒波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相持戒或無相持戒？須菩提！若菩薩摩訶薩於色法中, 修K 254c 行持戒求解脫時, 有所解脫持戒可得, 有能解脫持戒可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相持戒。若菩薩摩訶薩於色法中, 修行持戒求解脫時, 無所解脫持戒可得, 無能解脫持戒可得。何以故？謂色自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相持戒。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 能與持戒波羅蜜多如理相應者, 若修有相持戒, 亦速圓滿持戒波羅蜜多; 若修無相持戒, 亦速圓滿持戒波羅蜜多。須菩提！云何是菩薩摩訶薩於識法中, 修有相持戒或無相持戒？須菩提！若菩薩摩訶薩於識法中, 修行持戒求解脫時, 有所解脫持戒可得, 有能解脫持戒可得, 如是修者, 當知是菩薩摩訶薩於識法中修有相持戒。若菩薩摩訶薩於識法中, 修行持戒T. 862c 求解脫時, 無所解脫持戒可得, 無能解脫持戒可得。何以故？謂識自性無所得K 255a 故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於識法中修無相持戒。

3 復次, 須菩提！菩薩摩訶薩於色法中, 能與忍辱波羅蜜多如理相應者, 若修有相忍辱, 亦速圓滿忍辱波羅蜜多; 若修無相忍辱, 亦速圓滿忍辱波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相忍辱或無相忍辱？須菩提！若菩薩摩訶薩於色法中, 修行忍辱求解脫時, 有所解脫忍辱可得, 有能解脫忍辱可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相忍辱。若菩薩摩訶薩於色法中, 修行忍辱求解脫時, 無所解脫忍辱可得, 無能解脫忍辱可得。何以故？謂色自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相忍辱。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 能與忍辱波羅蜜多如理相應者, 若修有相忍辱, 亦速圓滿忍辱波

羅蜜多; 若修無K 255b 相忍辱, 亦速圓滿忍辱波羅蜜多。須菩提！云何是菩薩摩訶薩於識法中, 修有相忍辱或無相忍辱？須菩提！若菩薩摩訶薩於識法中, 修行忍辱求解脫時, 有所解脫忍辱可得, 有能解脫忍辱可得, 如是修者, 當知是菩薩摩訶薩於識法中修有相忍辱。若菩薩摩訶薩於識法中, 修行忍辱求解脫時, 無所解脫忍辱可得, 無能解脫忍辱可得。何T. 863a 以故？謂識自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於識法中修無相忍辱。

4 復次, 須菩提！菩薩摩訶薩於色法中, 能與精進波羅蜜多如理相應者, 若修有相精進, 亦速圓滿精進波羅蜜多; 若修無相精進, 亦速圓滿精進波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相精進或無相精進？須菩提！若菩薩摩訶薩於色法中, 修行精進求解脫時, 有所解脫精進可得, 有能解脫精進可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相K 255c 精進。若菩薩摩訶薩於色法中, 修行精進求解脫時, 無所解脫精進可得, 無能解脫精進可得。何以故, 謂色自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相精進。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 能與精進波羅蜜多如理相應者, 若修有相精進, 亦速圓滿精進波羅蜜多; 若修無相精進, 亦速圓滿精進波羅蜜多。須菩提！云何是菩薩摩訶薩於識法中, 修有相精進或無相精進？須菩提！若菩薩摩訶薩於識法中, 修行精進求解脫時, 有所解脫精進可得, 有能解脫精進可得, 如是修者, 當知是菩薩摩訶薩於識法中修有相精進。若菩薩摩訶薩於識法中, 修行精進求解脫時, 無所解脫精進可得, 無能解脫精進可得。何以故？謂識自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得T. 863b 故。如是修者, 當知是菩薩摩訶薩於識法中修無相精進。

5 K 256a 復次, 須菩提！菩薩摩訶薩於色法中, 能與禪定波羅蜜多如理相應者, 若修有相禪定, 亦速圓滿禪定波羅蜜多; 若修

無相禪定, 亦速圓滿禪定波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相禪定或無相禪定？須菩提！若菩薩摩訶薩於色法中, 修行禪定求解脫時, 有所解脫禪定可得, 有能解脫禪定可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相禪定。若菩薩摩訶薩於色法中, 修行禪定求解脫時, 無所解脫禪定可得, 無能解脫禪定可得。何以故？謂色自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相禪定。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 能與禪定波羅蜜多如理相應者, 若修有相禪定, 亦速圓滿禪定波羅蜜多; 若修無相禪定, 亦速圓滿禪定波羅蜜多。須菩提！云何是菩薩摩訶薩於識法中, 修有相禪定或無相禪定？須菩提！若K 256b 菩薩摩訶薩於識法中, 修行禪定求解脫時, 有所解脫禪定可得, 有能解脫禪定可得, 如是修者, 當知是菩薩摩訶薩於識法中修有相禪定。若菩薩摩訶薩於識法中, 修行禪定求解脫時, 無所解脫禪定可得, 無能解脫禪定可得。何以故？謂識自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於識法中T. 863c 修無相禪定。

6 復次, 須菩提！菩薩摩訶薩於色法中, 能與般若波羅蜜多如理相應者, 若修有相般若, 亦速圓滿般若波羅蜜多; 若修無相般若, 亦速圓滿般若波羅蜜多。須菩提！云何是菩薩摩訶薩於色法中, 修有相般若或無相般若？須菩提！若菩薩摩訶薩於色法中, 修行般若求解脫時, 有所解脫般若可得, 有能解脫般若可得, 如是修者, 當知是菩薩摩訶薩於色法中修有相般若。若菩薩摩訶薩於色法中, 修行般若求解脫時, 無所解脫般若可得, 無能解脫般若可得。何以故？謂色自K 256c 性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於色法中修無相般若。

須菩提！受、想、行、識亦復如是。菩薩摩訶薩於識法中, 能與般若波羅蜜多如理相應者, 若修有相般若, 亦速圓滿般若波羅蜜多; 若修無相般若, 亦速圓滿般若波羅蜜多。須菩提！云何

是菩薩摩訶薩於識法中, 修有相般若或無相般若？須菩提！若菩薩摩訶薩於識法中, 修行般若求解脫時, 有所解脫般若可得, 有能解脫般若可得, 如是修者, 當知是菩薩摩訶薩於識法中修有相般若。若菩薩摩訶薩於識法中, 修行般若求解脫時, 無所解脫般若可得, 無能解脫般若可得。何以故？謂識自性無所得故, 本性無所得故; 觀諸如來亦無所得, 本性無所得故。如是修者, 當知是菩薩摩訶薩於識法中修無相般若。

§ 21

1 T. 864a 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知空三摩地。須菩提！云何是色中空三摩地？菩薩摩訶薩謂於色K 257a 中觀無性空, 性空亦然, 本性空亦然。諸所緣事, 皆當安住心一境性, 此即是爲色中空三摩地。

須菩提！菩薩摩訶薩若於色中, 如是如實了知空三摩地已, 受, 想, 行, 識亦復如是。

2 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知無相三摩地。須菩提！云何是色中無相三摩地？菩薩摩訶薩謂於色中觀無性空, 性空亦然, 本性空亦然。若能如是, 諸作意滅, 即於色中觀無性相, 有性相亦然, 有性無性相亦然。如是乃得無性相離識隨逐, 有性相亦然離識隨逐, 有性無性相亦然離識隨逐。故能安住心一境性, 此即是爲色中無相三摩地。

須菩提！菩薩摩訶薩若於色中, 如是如實了知無相三摩地已, 受、想、行、識亦復如是。

3 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知無願三摩地。須菩提！云何是色中無願三摩地？菩薩摩訶薩謂於色中得空、無相三摩地已, 即於色中觀無性相而不隨逐所緣行相, 有性相亦然而不隨逐所緣行相, 有性K 257b 無性相亦然而不隨逐所緣行相, 故能安住心一境性, 此即是爲[15]色中無願三摩地。

[15]爲 K : 謂 T.

須菩提！菩薩摩訶薩若於色中, 如是如實了知無願三摩地已, 受、想、行、識亦復如是。

§ 22

1 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有三種義諸行無常。何等爲三？一、不實義, 二、破壞義, 三、有垢無垢義。

須菩提！受、想、行、識[T. 864b] 亦復如是, 菩薩摩訶薩應當了知有三種義諸行無常。

2 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有三種義諸行是苦。何等爲三？一、無取著義, 二、三種相義, 三、相續義。

須菩提！受、想、行、識亦復如是, 菩薩摩訶薩應當了知有三種義諸行是苦。

3 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有三種義諸法無我。何等爲三？一、無性無我義, 二、有性無性無我義, 三、本性清淨無我義。

須菩提！受、想、行、識亦復如是, 菩薩摩訶薩應當了知有三種義諸法無我。

4 [K 257c] 復次, 須菩提！菩薩摩訶薩於色法中, 應當了知有三種義涅槃寂靜。何等爲三。一、色中無性畢竟寂靜義, 二、有性無性寂靜義, 三、本性清淨寂靜義。

須菩提！受、想、行、識亦復如是, 菩薩摩訶薩應當了知有三種義涅槃寂靜。

§ 23

佛說此經已, 諸菩薩摩訶薩, 尊者須菩提, 及諸苾芻、苾芻尼、優婆塞、優婆夷, 一切世間天、人、阿修羅、乾闥婆等, 聞佛所說, 皆大歡喜, 信受奉行。

佛說開覺自性般若波羅蜜多經卷第四[16]

[16]甲辰歲高麗國大藏都監奉勅彫造 add. K

Diplomatic Transcription of the Sanskrit Manuscript

[26a5] namo bhagavatyai āryaprajñāpāramitāyai || evam mayā śrutam ekasmin samaye bha

[26b1] gavān rājagṛhe vihara□ti sma | gṛddhrakūṭo parvate ⊙ mahatā bhikṣu(saghe$^{!}$)na sārddhaṃ maha¦□tā ca bodhisatva-gaṇena || tatra bhaga⊙vān subhūtim āmantrayate¦¦ □ sma || rū-paṃ subhūte abhā¦¦¦

[26b2] vaḥ nābhāvaḥ sadbhāvaḥ | □ cakṣū (rū)pāṇi ca cakṣurvi⊙jñāna śrotraṃ śabdāḥ śrotravijñānaṃ¦ □ ghrāṇa gandhā ghrāṇavijñāna jihvā¦ ⊙ rasāḥ jihvāvijñānaṃ kā□ya spraṣṭavyāni | kāyavi¦

[26b3] jñānaṃ mano dharmāḥ manovi□jñānaṃ subhūte abhā-vaḥ nā⊙bhāvaḥ sadbhāvaḥ eva tad rūpaṃ tripa¦¦¦□(ri)va(rtta$^{!}$)na bālapṛthagjanā yathābhūta⊙m apra(jā)nantas tad rūpam abhi¦□ni(rvi$^{!}$)śante abhi(niva$^{!}$)rttaya

[26b4] nty avacchādayanti | te abhi¦□ni(rvi$^{!}$)śanto bhi(niva$^{!}$)rttaya¦⊙nto 'vacchāda(yanta)ḥ (śrā)vakayānena □ pratyekabuddhayānena tāvan na niryā¦¦⊙syanti | kaḥ punar vādo ma(hā)□yānena | (tathā)bhiniviśa··

[26b5] yam abhiniviśanto bhi(ni¦□va$^{!}$)rttayanto 'vacchādantaḥ śrā⊙vakayānena pratyekabuddhayānena (tā)□van nāniryāsyanti | (kā)ḥ punar vādo ma¦⊙hāyānena (te cā)bhinirvi¦□śanto bhinirva(r)tayanto va(sthā$^{!}$)

[27a1] dayanto (dīgha$^{!}$)kālaṃ jarāma□raṇaṃ pratyanubhavanti | yad u⊙ta narakeṣu tiryakṣu preteṣu deveṣu¦□manuṣyeṣu | evaṃ vedanā saṃjñā saṃskārā ⊙ vijñānaṃ subhūte abhāvaḥ nā□(vata$^{!}$)ḥ sadbhāvaḥ cakṣū (ru$^{!}$)pā

[27a2] ṇi ca cakṣurvijñānaṃ śrotra śa□bdāḥ śrotravijñānaṃ ghrāṇaṃ¦ ⊙ gandhāḥ ghrā(ṇā$^{!}$)vijñānaṃ jihvā rasā¦□ḥ jihvāvi-jñānaṃ kāya spraṣṭavyāni ⊙ | kāyavijñānaṃ mano dharmā□ḥ manovijñānaṃ subhūte a¦

[27a3] bhāvaḥ nābhāvaḥ sa(dbhāva)ḥ □(ḥ$^{!}$) evaṃ tan

manovijñānaṃ tri¦⊙pariva(rttana!) bālapṛthagjanāḥ ya(thā)□bhūtam aprajānantaḥ tan manovijñāna⊙m abhiniviśa(nta!) abhi(niva!)□rttayanty avacchādayanti | etad vi

[27a4] jñānam abhiniviśanto bhi(ni□va!)rttayanto vacchādayanto dī⊙rgharātraṃ jarāmaraṇaṃ pratyanubhavanti □ | yad uta narakeṣu tiryakṣu (tye!){ka}ṣu¦ ⊙ deveṣu manuṣyeṣu | evaṃ caita□d rūpaṃ triparivarttena paṇḍi¦

[27a5] tā yathābhūtaṃ prajānanto nā□bhiniviśante nābhi(niva!)¦⊙(rtta)yanti pra(kalpa!)yanti nābhini(r!)vi¦□śanto anabhi(niva!)rttayantaḥ pra(kā¦⊙ya!)nto mahāyānena tāvan ni□ryānti | kaḥ punar vādaḥ (śrā)

[27b1] vakapratyekabuddhayānena vā || evaṃ cānabhiniviśanto nabhi(niva!)rttayantaḥ prakāśayanto jarāmara⊙ṇaṃ na pratyanubhavanti | yad uta narakeṣu tiryakṣu preteṣu deveṣu manuṣyeṣu || evaṃ vedanāsaṃjñāsaṃskārān vijñānaṃ ca tripa⊙riva(rttana!) paṇḍitā yathābhūtaṃ pra(jānto!) nābhiniviśante nābhi(niva!)rttayanti prakāśayanti | anabhi¦

[27b2] niviśanter nabhi(niva!)rttayantaḥ prakāśayanto mahāyānena tāvan niryānti | kaḥ punar vādaḥ śrāva¦⊙kayānena pratyekabuddhayānena vā || evaṃ cānabhiniviśanto nabhi(nivatta!)yantaḥ prakāśayanto na jarāmaraṇaṃ pratyanubhavanti | yad uta¦ ⊙ narakeṣu tiryakṣu preteṣu deveṣu manuṣyeṣu || rūpaṃ subhūte utpadyate ca vyavadāyate ca yo (ru!)pasyotpā

[27b3] daḥ anutpādas sa rūpasya | yo rūpasyotpādaḥ anutpādaprakṛtis sā rūpasya | tāṃ punar anutpā¦⊙daprakṛti rūpasya yathābhūtaṃ prajānato bodhisatvasya yo (ru!)pasyānutpādas sa saṃpadyate || evaṃ vedanā saṃjñā saṃskārā vi¦⊙jñānaṃ na subhūte utpadyate ca vyavadāyate ca || yo vijñānasyotpādaḥ anutpādas sa vijñānasya | yo vi

[27b4] jñānasyotpādaḥ anutpādaprakṛtis sā vijñānasya | tāṃ punar anutpādaprakṛtiṃ vijñānasya yathābhū¦⊙taṃ prajānanto

bodhisatvasya yo vijñānasyānutpādaḥ sa sampadyate || yaḥ kaścit subhūte evaṃ vaded (ru!)pam ātmā vā ātmī⊙yaṃ veti tam ahaṃ bāhyaṃ pṛthagjanāpa(kṣyā!)vasthitaṃ mithyādṛṣṭikaṃ vadāmi || yaḥ kaścit subhūte evaṃ vade¦

[27b5] n* vedanā saṃjñā saṃskārā vijñānam ātmā vā ātmīyaṃ veti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāva¦⊙sthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ vaded (ru!)paṃ pūrvakṛtahetukaṃ vā + ī(sva!)ranirmāṇahetukaṃ vā | a⊙hetupratyayaṃ vā tam apy ahaṃ bāhyaṃ pṛthagjanā-pakṣāva(sthi)taṃ (mithyā)dṛṣṭika vadāmi yaḥ kaścit su¦¦¦

[28a1] (te!) evaṃ vaded vedanā saṃjñā saṃskārā vijñā-naṃ pūrvakṛtahetukaṃ vā ī(sva!)ranirmāṇahetukaṃ vā ahetupra⊙tyayaṃ vā tam apy ahaṃ bāhyaṃ pṛthagjana-pakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ vaded (ru!)paṇālakṣaṇā⊙rūpaṃ anubhavalakṣaṇā vedanā saṃjñānanālakṣaṇā saṃjñā | abhisaṃskārālakṣaṇā saṃskārā vijā

[28a2] nanālakṣaṇaṃ vijñānaṃ tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi || yo ⊙ pi subhūte evaṃ vaded (ru!)pa duḥkham apraśānta (ru!)panirodhaḥ sukhaṃ śāntam iti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāva¦⊙sthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ vaded vedanā saṃjñā (saskā!)rā vijñānaṃ duḥkham apra¦

[28a3] (tisā!)nta vijñānanirodhaḥ sukhaṃ śāntam iti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāvasthitaṃ mithyādṛ⊙ṣṭikaṃ samyag ca dṛṣṭikaṃ vadāmi || yo pi su-bhūte evaṃ vaden nāsty eva rūpam iti | tam apy ahaṃ bāhyād bāhyaṃ pṛthagjanapakṣāva¦⊙sthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ vade{{di}}n nāsty eva vedanā saṃjñā saṃskārā vijñānam i

[28a4] (mi!)ti tam apy ahaṃ bāhyād bāhyaṃ pṛthagjana-pakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ

va⊙de(da!)d yā (ru!)pasya (nisva!)bhāvatā bhagavatā deśitā anutpādo ʻnirodhaḥ ādiśāntatā pra(ti!)kṛtipari(nivṛ!)tatā | sa⊙rvā sā deśanā nirabhisandhikā nirabhiprāyā || yathārutam eva jñeyeti | tam apy ahaṃ bāhyād bāhyaṃ pṛtha¦

[28a5] gjanapakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi || yo pi subhūte evaṃ vaded yā vedanāyās saṃjñāyās saṃskā⊙rāṇāṃ vijñānasya niḥsvabhāvatā bhagavatā deśitā anutpādo nirodhaḥ ādiśāntatā prakṛtiparini(r)vṛtatā | sarvā ⊙ sā deśanā nirabhisandhikā nirabhiprāyā yathārutam eva jñeyeti | tam apy ahaṃ bāhyād bāhyaṃ pṛthagja¦

[28b1] napakṣāvasthitaṃ mithyādṛṣṭikaṃ vadāmi || asti subhūte (ru!)paṃ yad (ru!)pasyānabhiniveśāyānutpādā¦¦⊙yānabhisaṃ(khyo!)nāya saṃvarttate | asti tad (ru!)paṃ yad (rupasyā!)saṃkleśāya sanniśrayāya saṃpraveśāya saṃvarttate | asti tad (ru!)paṃ ⊙ yad (ru!)pasya vyavadānāya vittatvāya saṃvarttate | asti subhūte vedanā saṃjñā saṃskārā vijñānaṃ yad vijñā¦

[28b2] nasya vyavadānāya vittatvāya saṃvarttate | asti subhūte vedanā saṃjñā saṃskārā vijñānaṃ | yad vijñānasya saṃ¦⊙kleśāya sanniśrāyā(yā!)praveśāya saṃvarttate | asti vedanā saṃjñā saṃskārā vijñānaṃ yad vijñānasya vyavadānāya vittatvā¦¦¦⊙ya saṃvarttate | asti subhūte rūpaṃ yad bodhisatvānāṃ pra(hāna!) parijñātaṃ deśanāya vittatvāya saṃvarttate

[28b3] | asti subhūte rūpaṃ yat prahī(na!)ṃ parijñānaṃ (śanda!)rśanavittatvāya saṃvarttate | asti subhūte rūpaṃ yat prahī¦⊙(na!)ṃ parijñātaṃ śukladharmasama(tvā!)ya dharmavaśavarttitvāya mahāsukhavihārāya saṃvarttate || asti subhūte vedanā saṃjñā saṃ⊙skārā vijñānaṃ yad bodhisatvānāṃ prahīṇaṃ parijñātaṃ deśanāya vittatvāya saṃvarttate | asti subhūte ve

[28b4] danā saṃjñā saṃskārā vijñānaṃ prahī(na!)ṃ parijñātaṃ (śanda!)rśanavittatvāya saṃvarttate | asti vedanā

saṃjñā saṃskā¦⊙rā vijñānaṃ yad bodhisatvānāṃ prahīṇaṃ parijñā(tva!)ṃ śukladharmasamanvāya mahāsukhavihārāya saṃvarttate | yaḥ kaścit subhūte ⊙ bodhisatvo (ru!)pe (ru!)pamātraṃ duḥkhamātraṃ samanupaśyati | sa (ru!)pe ātmānam upalabhate | yo rūpe¦

[28b5] ātmānam upalabhate | sa (ru!)pe ātmadṛṣṭim upalabhate | (ā ru!)pe ātmadṛṣṭim upalabhate sa (ru!)pe sarva¦⊙m upalabhate | yo (ru!)pe sarvam upalabhate sa (ru!)pe sarvaṃ nopalabhate | yo (ru!)pe sarvam (upalamānāḥ!) sarvaṃ nopalabhate sa tas·¦ ⊙ bhavaty upalambhaḥ pariniṣpannaḥ sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā

[29a1] tāvan niryāti | kaḥ punar vādo mahāyānena yaḥ kaścit subhūte bodhisatvo vedanāyāṃ saṃjñāyāṃ saṃskāre⊙ṣu vijñāne vijñānamātraṃ samanupaśyati | sa vijñāne ātmānam upalabhate | yo vijñāne ātmānam upalabhate sa vijñā¦⊙ne ātmadṛṣṭim upalabhate | yo vijñāne ātmadṛṣṭim upalabhate sa vijñāne sarvam upalabhate | yo vi

[29a2] jñāne sarvam upalabhate sa vijñāne sarvan nopalabhate | yo vijñāne sarvam upalabhamānaḥ sarvaṃ nopalabha⊙te sa tasya bhavaty upalambhaḥ pariniṣpannaḥ sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā tāvan ni¦⊙ryāti | kaḥ punar vādo mahāyānena || yaḥ punaḥ subhūte (rutpa!) (ru!)pamātraṃ duḥkhamātraṃ samanupaśyati

[29a3] | sa (ru!)pe ātmānaṃ nopalabhate | yo (ru!)pe ātmānaṃ nopalabhate sa rūpe ātmadṛṣṭin nopalabhate | yo ⊙ rūpe ātmadṛṣṭin nopalabhate sa (ru!)pe sarvaṃ nopalabhate | yo (ru!)pe sarvaṃ nopalabhate sa (ru!)pe sarvam upalabhate yo (ru!)pe sa¦⊙rvam upalabhamānaṃ sarvaṃ nopalabhate sa tasya bhavaty upalambhaḥ parini(ṣpana!) sa tam upalambha niśritya śrā

[29a4] vakayānena vā pratyekabuddhayānena vā niryāti (nottama!)mahāyānena || yaḥ (suna!)ḥ subhūte vedanāyāṃ saṃ⊙jñāyāṃ saṃskāreṣu vijñāne vijñānamātraṃ samanupaśyati | sa vijñāne ātmānaṃ nopalabhate | yo vijñāne ātmā-

naṃ nopa¦⊙labhate sa vijñāne sarvaṃ nopalabhate | yo vijñāne sarvaṃ nopalabhate sa vijñāne sarvam upalabhate | yo vijñā

[29a5] ne sarvam upalabhamānaḥ sarvam upalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ sa tam upalambhaṃ ni⊙śritya śrāvakayānena vā pratyekabuddhayānena vā niryāti (nottama!)mahāyānena || yaḥ kaścit subhūte (ru!)pe abhūtapari⊙kalpamātraṃ bhrāntimātraṃ samanupaśyati | sa (ru!)pe (ru!)pam upalabhate | yo (ru!)pe (ru!)pam upalabhate sa (ru!)¦

[29b1] pe (ru!)padṛṣṭim upalabhate | yo (ru!)pe (ru!)padṛṣṭim upalabhate sa rūpe sarvam upalabhate | yo (ru!)pe sarva⊙m upalabhate sa (ru!)pe sarvan nopalabhate | yo (ru!)pe sarvam upalabhamānaḥ sarvaṃ nopalabhate sa tasya bhavaty upalambhaḥ pa⊙riniṣpannaḥ sa tam upalambhaṃ niśritya śrāvakayānena pratyekabuddhayānena vā tāvan niryāti kaḥ

[29b2] punar vādo mahāyānena || yaḥ kaścit subhūte vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne abhūtaparika⊙lpamātraṃ bhrāntimātraṃ samanupaśyati | sa vijñāne vijñānam upalabhamāna | yo vijñāne vijñānam upalabhate sa vijñā⊙ne sarvam upalabhate | yo vijñāne sarvam upalabhate sa vijñāne sarvaṃ nopalabhate | yo vijñāne sarvam u¦

[29b3] palabhamānaḥ sarvan nopalabhate sa tasya bhavaty upalambhaḥ pariniṣpannaḥ sa tam upalambha niśritya ⊙ | śrāvakayānena vā pratyekabuddhayānena vā tāvan niryāti | kaḥ punar vādo mahāyānena || yas tu subhūte (ru!)pe abhūta¦⊙parikalpamātraṃ bhrāntimātra samanupaśyati | sa (ru!)pe (ru!)paṃ nopalabhate | yo (ru!)pe (ru!)paṃ nopalabha

[29b4] te sa (ru!)pe (ru!)padṛṣṭi(ṃ) nopalabhate | yo (ru!)pe rupadṛṣṭiṃ nopalabhate sa (ru!)pe (ru!) sarvaṃ nopalabhate | yo ⊙ (ru!)pe sarvaṃ nopalabhate sa (ru!)pe sarvam upalabhate | yo (ru!)pe sarvam upalabhamāna‹ḥ› sarvam upalabhate sa tasya bhavaty upala⊙mbhaḥ pariniṣpannaḥ sa tam upalambha

niśritya mahāyānena vā tāvan niryāti | kaḥ punar vādaḥ śrā¦

[29b5] vakayānena pratyekabuddhayānena vā || yas tu vedanāyāṃ saṃjñā(sa$^{!}$) saṃskāreṣu vijñāne subhūte | abhūtapa⊙rikalpamātraṃ bhrāntimātraṃ samanupaśyati sa vijñāne vijñānaṃ nopalabhate | yo vijñāne vijñānaṃ nopalabhate sa vijñā⊙ne vijñānadṛṣṭi nopalabhate | yo vijñāne vijñānadṛṣṭi nopalabhate sa vijñāne vā sarvaṃ nopala

[30a1] bhate | yo vijñāne sarvaṃ nopalabhate sa vijñāne sarvam upalabhate | yo vijñāne sarvam upalabhamānaḥ¦ ⊙ sarvam upalabhate | sa tasya bhavaty upalambhaḥ pari(nni$^{!}$)ṣpannaḥ sa tam upalambhaṃ niśritya mahāyānena tāvan niryāti | kaḥ ⊙ punar vādaḥ śrāvakayānena pratyekabuddhayānena vā | (ru$^{!}$)pe subhūte bodhisatvasya yathārutābhiniveśa

[30a2] vyāhārasamudācāra(r) satkāyadṛṣṭisamudācāraḥ puna(r)bha(ga$^{!}$)van(dṛṣṭā$^{!}$)samudācāraḥ vibhavapa(r)yeṣṭi ⊙ samudācāraḥ (ru$^{!}$)pe 'parijñātaliṅgam evaṃ (ve)danāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvasya yathārutābhi¦⊙niveśavyāhārasamudācāraḥ satkāyadṛṣṭisamudācārāḥ punarbhavantṛṣṭṇāsamudācāraḥ vibhavapa

[30a3] (r)yeṣṭisamudācāro vijñāne aparijñātaliṅga trīṇī(māni) subhūte (ru$^{!}$)pe bodhisatvasya citta(bi$^{!}$)jā⊙ni (bi$^{!}$)jāni yāni pratyayagṛhītāni vyavadānāya saṃvarttate | adhimukticittabījān* udvegacittabījaṃ | avipra¦⊙nāśacittabījaṃ ca | trīṇīmāni subhūte vedanāyāṃ saṃjñāyāṃ (saskā$^{!}$)reṣu vijñāne subhūte bodhisatvasya

[30a4] cittabījāni (bi$^{!}$)jānī yāni pratyayagṛhītāni vyavadānāya saṃvarttante | adhimukticittabījaṃ | ¦ ⊙ udvegacittabījaṃ | avipraṇāśacittabījaṃ ca || trīṇīmāni subhūte rūpe bodhisatvena cittāny utpādayitavyāni | ¦¦ ⊙ anabhiniveśacittaṃ | visaṃyogacittaṃ pariśodhanaś cittañ ca || sacet punaḥ subhūte bodhisatvaḥ tad(ru$^{!}$)paṃ

[30a5] cittotpādam anutpādaṃ mahotpādaṃ samanupaśyati sā

evaṃ samanupaśya kṣipram anuttarāṃ samyaksaṃbodhi⊙m abhisaṃbhotsyate || trīṇīmāni subhūte vedanāyāṃ saṃjñā saṃskāreṣu vijñāne bodhisatvena cittāny utpādayitavyāni | ⊙ anabhiniveśacittaṃ | visaṃyogacittaṃ | visaṃyogacittaṃ pariśodhanacittaṃ ca || sacet puna bodhisa¦

[30b1] tvaḥ taṃ vijñāne cittotpādam anutpādaṃ mahotpādaṃ samanupaśyati | sa evaṃ samanupaśyan kṣipram anut⊙tarāṃ samyaksaṃbodhim abhisaṃbudhyate || (ru¦)paṃ sacet subhūte astitayā tathānāstitayā vā samanupaśyati | atatvajño¦ ⊙ bodhisatva iti vaktavyaḥ || evaṃ vedanā saṃjñā saṃskārāḥ vijñānaṃ sacet subhūte bodhisatvaḥ asti¦

[30b2] tayā tathānāstitayā vā samanupaśyati | atatvajño bodhisatva iti veditavyaḥ (ru¦)paṃ cet subhūte ⊙ bodhisatvaḥ astitayā atathāstitayā anastināstitayā samanupaśyati | tatvajño bodhisatva iti veditavya⊙ḥ vedanā saṃjñā saṃskārā vijñānaṃ sacet subhūte bodhisatvaḥ astitayā atathāstitayā anastinā¦

[30b3] stitayā samanupaśyati | tatvajño bodhisatva iti veditavyaḥ rūpe subhūte bodhisatvasya cittaṃ sa¦⊙mādhātukāmasya (ru¦)pam adhimucyamānasya taś cittaṃ rūpe u(śca¦)lati | saṃcalati vicalati duradhimokṣo bodhisatvo ve¦⊙ditavyaḥ | vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvaś cittaṃ samādhātukāmaḥ taś ci

[30b4] ttaṃ vijñānam adhimucyamāno vijñāne cittam uccalati saṃcalati vicalati duradhimokṣo bodhisa¦⊙tvo veditavyaḥ rūpe subhūte bodhisatvaś cittaṃ samādhātukāmaḥ tac ca rūpam adhimucyamāno (ru¦)pe cittaṃ na badhnāti ⊙ na vibadhnāti | svadhimokṣo bodhisatvo veditavyaḥ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bo

[30b5] dhisatvaḥ cittaṃ samādhātukāmaḥ taś citta vijñānam adhimucyamāno vijñāna cittaṃ na badhnāti na saṃ⊙badhnāti na vibadhnāti svadhimokṣo bodhisatvo veditavyaḥ || (ru¦)pe subhūte alakṣaṇadharmaparijñāye duḥkhapra(sa¦)mā⊙ya nirvāṇe anekāntikatvāya ca pratipanno

bodhisatvaḥ samyakpratipanno veditavyaḥ evaṃ ca

[31a1] samyakpratipanno bodhisatvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | vedanāyāṃ saṃjñāyāṃ¦ ⊙ saṃskāreṣu vijñāne subhūte alakṣaṇadharmaparijñāyai duḥkhapra(sa!)māya nirvāṇe anekāntikatvāya pratipanno bo⊙dhisatvaḥ samyakpratipanno veditavyaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate || ala¦

[31a2] kṣaṇadharmaparijñāye duḥkhasyopa(sa!)māya ca | anekāntaśayāntasya bodhisattva (pradya!)te || (ru!)pe su⊙(bhūte nirālo)kam samantālokaṃ tadāśrayaṃ tatpraveśa dharmaṃ yathābhūtaṃ prajānan bodhisatvaḥ kṣipram anuttarāṃ samyaksaṃ⊙bodhim abhisaṃbudhyate || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte nirālokam samantālokaṃ ta

[31a3] dāśraya tatpraveśaṃ ca dharmaṃ yathābhūtaṃ prajānan bodhisatvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisambu¦⊙dhyate || nirālokaś ca yo dharmas samantālokaṃ caivaṃ tadāśrayapraveśaṃ ca jñātvā tā bodhim āpnute || rūpe subhūte rūpaṃ pari⊙mārgamāṇo bodhisatvaḥ taṃ(c!) cānupalabhamāno (ru!)pam anābhāsīkṛtya (ru!)padharmasamantā ca prati¦

[31a4] vidhyati kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | vedanāyāṃ saṃjñāyā saṃskāreṣu vijñāne su¦⊙bhūte vijñānaṃ parimārgamāṇo bodhisatvaḥ tac cānupalabhamāno vijñānam anābhāsīkṛtya vijñānadharmasamatāṃ ca ⊙ prativid hyati kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbuddhyate || pragṛhyāla(sya!) dha(rmāṃvrya!) vastvanābhā¦

[31a5] sacetasaḥ abhijño dharmatā(yā)ṃ ca dhīmān bodhiṃ nigacchati | (ru!)pe subhūte abhāvakuśalo bodhisatva⊙ḥ (ru!)pavibhavena samanvāgato (ru!)padhātuniścalaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate || vedanāyāṃ saṃ¦⊙jñāyāṃ saṃskāreṣu vijñāne subhūte abhāvakuśalo bodhisatvo vijñānavibhāvanasamanvāgato vi

[31b1] jñānadhātudharmadhātuniścalaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate || abhāvakuśalo¦ ⊙ dhī(r!)mān vibhāvanasamanvāgataḥ niścalo dharmadhātuś ca sarvajñatvaḥ nigacchati | rūpe subhūte nirartham apārtha mahārthaṃ ⊙ yathābhūta prajānan bodhisatvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyate | vedanāyāṃ saṃjñā

[31b2] yāṃ saṃskāreṣu vijñāne subhūte nirartham apārtha mahārthaṃ yathābhūtaṃ prajānan bodhisatvaḥ kṣipram anutta⊙rāṃ samyaksaṃbodhim abhisaṃbudhyate || nirarthaṃ cāpy anarthaṃ ca mahārthaṃs (tathe!)m ity abhisaṃbuddhā vai bodhisatvā hi bodhi ni¦⊙gacchanti || rūpe subhūte bodhisatvena pañca rāgān parijñāya pariva(r)jjayitavyāḥ vita(rka)rāgā

[31b3] ḥ prata(r)karāgaḥ vikalparāgaḥ rāgo mahārāgaś (cā!) vedanāyāṃ saṃjñāyā saṃskāreṣu vijñāne subhū⊙te bodhisatvena pañca rāgān parijñāya pariva(r)jjayitavyāḥ vitarkarāgaḥ pratarkarāgaḥ vikalparāgaḥ rāgo ma⊙hārāgaś ca | (ru!)pe subhūte bodhisatva imān pañca rāgān pariva(r)jjayitvā rūpasvabhāvaṃ nopalabha¦

[31b4] te | rūpasvabhāvam anupalabhamāno (ru!)pe (ru!)paṃ nopalabhate | (ru!)pe (ru!)pam anupalabhamāno rūpe rūpa⊙m upalabhate | yo rūpe rūpopala(m)bhaḥ sa eva rūpe rūpānūpalambhaḥ sa tena rūpopalambhānupalambhena sarvaprakāraṃ ⊙ rūpam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye || vedanāyāṃ saṃjñāyā saṃskāreṣu vijñā

[31b5] ne subhūte bodhisatva imān (paca!) rāgān pariva(r)jjayitvā vijñānasvabhāvaṃ nopalabhate | vijñāna¦ ⊙svabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | vijñāne vijñānam anupalabhamāno vijñāne vijñānam u¦⊙palabhate | yo vijñāne vijñānopalambhaḥ sa eva (ca!) vijñāne vijñānānupalambhaḥ sa tena vijñāno

[32a1] palambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya ni(r)yāti yad utānuttarāyai samyaksaṃbodha⊙ye

|| rūpe subhūte bodhisatvena pañca dveṣān parijñāya parivarjjayitavyāḥ vitarkavicāradveṣaḥ apratarkavicā⊙radveṣaḥ avikalpavicāradveṣaḥ dveṣo mahādveṣaś ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne su

[32a2] bhūte bodhisatvena pañca dveṣān parijñā(na[!])ya pariva(r)jjayitavyāḥ vitarkavicāradveṣaḥ apratarka⊙vicāradveṣaḥ avikalpavicāradveṣaḥ dveṣā mahādveṣaś ca || rūpe subhūte bodhisatvena imān pañca dveṣān pariva¦⊙rjjayitvā (ru[!])pasvabhāvaṃ nopalabhate | (ru[!])pasvabhāvam anupalabhamāno (ru[!])pe (ru[!])pan nopalabhate | (ru[!])pe

[32a3] (ru[!])pam anupalabhamāno (ru[!])pe (ru[!])pam upalabhate | yo (ru[!])pe (ru[!])popalambhaḥ sa eva rūpe (ru[!])pānupa¦¦¦⊙lambhaḥ sa tena (ru[!])popalambhānupalambhena sarvaprakāraṃ (ru[!])pam abhibhūya ni(r)yāti yad utānuttarāyai samyaksaṃbodha¦¦¦⊙ye || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imān pañca dveṣān parivarjjayitvā¦

[32a4] vijñānasvabhāva nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate | vi⊙jñāne vijñānam anupalabhamāno vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ sa eva vijñāne vijñā⊙nānupalambhaḥ sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti ya

[32a5] d utānuttarāyai samyaksaṃbodhaye || rūpe subhūte bodhisattva || pañca (ma[!])hān parijñāya parivarjjayi⊙tavyāḥ bhrāntimohaḥ bhrāntinimittamohaḥ abhrāntinimittamohaḥ moho mahāmohaś ca || vedanāyāṃ saṃjñāyāṃ ⊙ saṃskāreṣu vijñāne subhūte bodhisatvena paṃca mohā(t) parijñāya parivarjjayitavyāḥ bhrāntimohaḥ

[32b1] bhrāntinimittamohaḥ abhrāntinimittamohaḥ moho mahāmohaś ca || rūpe subhūte imān paṃ⊙ca mohān parivarjjayitvā (ru[!])pasvabhāvāṃ nopalabhate | (ru[!])pasvabhāvam anupalabhamāno (ru[!])pe (ru[!])paṃ nopalabhate || ⊙ (ru[!])pe

(ru$^{!}$)pam anupalabhamāno (ru$^{!}$)pe (ru$^{!}$)pam upalabhate | yo (ru$^{!}$)pe (ru$^{!}$)popalambhaḥ sa eva (ru$^{!}$)pe (ru$^{!}$)pā

[32b2] nupalambhaḥ sa tena (ru$^{!}$)popalambhānupalambhena sarvaprakāraṃ rūpam abhibhūya niryāti yad utānutta⊙rāyai samyaksaṃbodhaye || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatva imān pañca mohān parivarjjayi⊙tvā vijñānaṃ svabhāva nopalabhate vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopalabhate

[32b3] vijñāne vijñānam upalabhamāno vijñāne vijñānam upalabhate | yo vijñāne vijñānopalambhaḥ¦ ⊙ sa eva vijñāne vijñānānupalambhaḥ sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vijñānam abhibhūya niryāti¦ ⊙ yad utānuttarāyai samyaksaṃbodhaye || (ru$^{!}$)pe (ru$^{!}$)pa subhūte bodhisatvena pañca mānān parijñāya pari

[32b4] va(r)jjayitavyāḥ bāhuśrutyamānaḥ abhyudayamānaḥ abhimānaḥ māno mahāmānaś ca || veda⊙nāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena paṃca mānān parijñāya pariva(r)jjayitavyāḥ bāhuśrutyamā⊙naḥ abhyudayamānaḥ abhimānaḥ māno mahāmānaś ca || (ru$^{!}$)pe subhūte bodhisatvā imān pañca ¦

[32b5] mānān pariva(r)jjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabhamāno (ru$^{!}$)pe (ru$^{!}$)paṃ ⊙ nopalabhate | (ru$^{!}$)pe (ru$^{!}$)pam anupalabhamāno (ru$^{!}$)pe (ru$^{!}$)pam upalabhate | yo (ru$^{!}$)pe (ru$^{!}$)po(mu$^{!}$)palambhaḥ | sa eva rūpe rū¦⊙pānupalambhaḥ sa tena rūpopalambhānupalambhena sarvaprakā+raṃ (rupe$^{!}$)m abhibhūya niryāti yad u

[33a1] tānuttarāyai samyaksaṃbodhaye vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatva imān pa⊙ñca mānān parivarjjayitvā vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñānaṃ nopa⊙labhate | vijñāne vijñānaṃ nopalabha(teḥ$^{!}$)māno vijñāne vijñānam upalabhate yo vijñāne vi(jñāno)

[33a2] palambhaḥ sa eva vijñāne vijñānānupalambhaḥ sa tena vijñānopalambhānupalambhena sarvaprakāraṃ vi⊙jñānam abhibhūya niryāti yad utānuttarāyai samyaksaṃbodhaye || (ru$^{!}$)pe × subhūte bodhisatvena pañca dṛṣṭīḥ parijñāya¦ ⊙ pariva(r)jjayitavyāḥ svabhāvaviparyā(śa$^{!}$)dṛṣṭi astītidṛ(ṣṭī$^{!}$)ḥ apavādadṛṣṭiḥ dṛṣṭir mahādṛṣṭi

[33a3] ś ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena pañca dṛṣṭīḥ parijñāya parivarjja¦¦¦⊙yitavyāḥ svabhāvaviparyāsadṛṣṭiḥ astītidṛṣṭiḥ apadavādadṛṣṭiḥ dṛṣṭi(r) mahādṛṣṭiś ca || (ru$^{!}$)pe subhūte bodhi¦⊙satva imāḥ pañca dṛṣṭīḥ pariva(r)jjayitvā rūpasvabhāvaṃ nopalabhate | (ru$^{!}$)pasvabhāvam anupalabha¦

[33a4] māno (ru$^{!}$)pe (ru$^{!}$)paṃ nopalabhate | (ru$^{!}$)pe (ru$^{!}$)pam anupalabhamāno (ru$^{!}$)pe (ru$^{!}$)pam upalabhate | yo (ru$^{!}$)pe rū¦¦⊙popalambhaḥ sa eva (ru$^{!}$)pe (ru$^{!}$)pānupalabhaḥ sa tena (ru$^{!}$)popalambhānupalaṃbhena sarvaprakāraṃ (ru$^{!}$)pam abhibhūya niryāti¦ ⊙ yad utānuttarāyai samyaksaṃbodhaye vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisattva imā

[33a5] ḥ pañca dṛṣṭīḥ pariva(r)jjayitvā vijñānaṃ svabhāvaṃ nopalabhate | {{vijñānasvabhāvaṃ nopalabhate}} | vi¦⊙jñānasvabhāvam anu(ma$^{!}$)palabhamāno vijñāne vijñānaṃ nopalabhate | vijñāne vijñāna(ṃ$^{!}$)m anupalabhamāno vijñāne vijñā⊙nam upalabhate | yo vijñāne vijñānopalambhaḥ sa evaṃ vijñāne vijñānām anupalambhaḥ sa tena¦¦¦

[33b1] vijñānopalambhānupalambhena vijñānam abhibhūya ni(r)yāti yad utānuttarāyai samyaksaṃbodhaye | ⊙ (ru$^{!}$)pe subhūte bodhisatvena pañca vimatīḥ parijñāya parivarjjayitavyāḥ dharmavimatiḥ gatiduḥkhavimati⊙ḥ nirvāṇabuddhabodhisatvadharmavimatiḥ vimatir mahāvimatiś ca || vedanāyāṃ saṃjñāyāṃ saṃskāre

[33b2] ṣu vijñāne subhūte bodhisatvena pañca vima(ti$^{!}$)ḥ parijñāya parivarjjayitavyāḥ dharmavimatiḥ ga⊙tiduḥkhavimatiḥ

nirvāṇabuddhabodhisatvadharmavima(tī˙)ḥ vimatir mahāvimatiś ca || rūpe subhūte bodhisatva i⊙mā pañca vimatīḥ parivarjjayitvā rūpasvabhāvaṃ nopalabhate | rūpasvabhāvam anupalabhamāno (ru˙)pe

[33b3] (ru˙)paṃ nopalabhate | (ru˙)pe (ru˙)pam anupalabhamāno (ru˙)pe (ru˙)pam upalabhabhate | yo (ru˙)pe (ru˙)popalambhaḥ¦ ⊙ sa eva rūpe rūpānupalambhaḥ sa tena (ru˙)popalambhānupalambhena sarvaprakāra(ṃ) (ru˙)pam abhibhūya niryāti yad utānuttarā⊙yai samyaksaṃbodhaye || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatva imāḥ pañca vimatī

[33b4] ḥ parivarjjayitvā vijñānasvabhāvaṃ nopalabhate | vijñānasvabhāvam anupalabhamāno vijñāne vijñā⊙na nopalabhate | vijñāne vijñāna(mu˙)nupalabhamāno vijñāne vijñāna(ṃ˙)m upalabhate | yo vijñāne vijñānopalambha sa eva ⊙ vijñāne vijñānānupalabha tena vijñānānupalambhām upalambhena sarvaprakāraṃ vijñānam abhibhūya ni

[33b5] ryāti | yad utānuttarāyai samyaksaṃbodhaye || rūpe subhūte bodhisatvaḥ paryeṣan (ru˙)paṃ dharmaṃ deśayan (ru˙)¦‹pa› ⊙ (e˙)kāyavāṅmanaskarma pariśodhayaṃs tad(ru˙)paṃ yathābhūtaṃ yathādṛṣṭi yathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kā⊙yavāṅmanaskarma pariśodhayati | (ru˙)pe aparyeṣako bodhisatvaḥ samyagvākkarmakathito vedita

[34a1] vyaḥ tasmiṃś ca rūpe pariśuddhakāyavāṅmanaskarma bodhisatvo veditavyaḥ vedanāyāṃ saṃjñāyāṃ saṃskā¦⊙reṣu vijñāne subhūte bodhisatvaḥ pa(r)yeṣan vijñānaṃ dharmaṃ deśayan vijñānaṃ kāyavāṅmasaskarma pariśodhayan vijñānaṃ yathābhū⊙taṃ yathādṛṣṭikaṃ yathākhyātaṃ paryeṣate dharmaṃ deśayati | tasmiṃś ca kāyavāṅmanaskarma parisodhaya¦

[34a2] ti || vijñāne aparyeṣako bodhisatvaḥ samyagvākkarmakathito veditavyaḥ | tasmiṃś ca vijñāne pari⊙śuddhakāyavāṅmanaskarma bodhisatvo veditavyaḥ rūpe subhū-

te bodhisatvaś cittaṃ samādhātukāmaḥ tatvarūpam apy ātmā⊙nam adhimucyamāno vā dvaye dva(ye$^{!}$)m upalabhate | adhimokṣa(ru$^{!}$)pam adhimokṣyā(ru$^{!}$)pañ ca | tatra yo bodhisa

[34a3] tvo (ru$^{!}$)pe yathādhimo(kṣa$^{!}$)m adhimokṣam avavadate | yathādhimo(kṣya$^{!}$)ṃ vā adhimokṣya vā adhimokṣyayāvava⊙deti | (ru$^{!}$)pe samyagavavadito bodhisatvo veditavyaḥ tat kasya hetoḥ na hi subhūte (bo$^{!}$)dhimo(kṣyaru$^{!}$)pam adhimokṣya(ru$^{!}$)pā⊙t pṛthaglakṣaṇaṃ vidyate | sacet subhūte (bo$^{!}$)dhimokṣyarūpam adhimokṣya(ru$^{!}$)pāt pṛthaglakṣaṇaṃ vidyate | nānādhi

[34a4] muktān satvānāṃ samaye dhimokṣya(bhinnovi$^{!}$) darśanāny upalabhyeran* na (manaḥ$^{!}$) svapnā(dhi$^{!}$)sv ālambano dhi⊙mo(kṣya$^{!}$) upala(bhen$^{!}$)* | bālapṛthagjanāś ca rūpe tatvadarśanā bhaveyuḥ (mama$^{!}$) siddhe (yu$^{!}$) nirvikalpādhimo(kṣya$^{!}$)ṃ (ru$^{!}$)pam anuvartta⊙te yasmāt tasmāt tarhi subhūte nānādhimoktānāṃ sa(ma$^{!}$)dhimokṣya darśanāni prava(rtte$^{!}$)nte svapnādiṣu ‖ ¦

[34a5] (cāvānāṃ$^{!}$) ca yathādhimo(kṣya$^{!}$) upalabhyate | na ca bālapṛthagjanā (ru$^{!}$)pe tatvadaśino bhavanti | (sama$^{!}$)siddhaṃ ⊙ (mu$^{!}$)ktaṃ nirvikalpādhimo(kṣyā$^{!}$)ś cādhimokṣya(ru$^{!}$)pam anuvarttante | evaṃ paśān bodhisatvo dhimokṣya(ru$^{!}$)pasaṃjñāṃ vibhāvayati ⊙ | na tasyaivaṃ bhavaty adhimokṣya(ru$^{!}$)pe saty adhimokṣya(ru$^{!}$)paṃ yujyate nāsatīti viditvā (ru$^{!}$)pabhrāntim u

[34b1] palabhate | adhimokṣa(ru$^{!}$)pasaṃjñām api bhāvayati | (sa) dvayaṃ (ru$^{!}$)pasaṃjñāṃ vibhāvayitvā sarva(ru$^{!}$)paṃ no¦⊙palabhate | sarvaṃ (ru$^{!}$)pam anupalabhamāno (ru$^{!}$)pam anupalabhamāno (ru$^{!}$)pabhrāntim upalabhate | (ru$^{!}$)pabhrāntim upalabhamāno¦ ⊙ (ru$^{!}$)pabhrāntinimittam upalabhate | (ru$^{!}$)pabhrāntinimittam upalabhamāno (ru$^{!}$)pabhrāntidharmān samudā¦

[34b2] na(ye$^{!}$)ti | (ru$^{!}$)pabhrāntidharmān samudānayan (ru$^{!}$)pe abhrāntiniṣyandān dharmān samudānayati | pūrvam eva

cā¦⊙nena (ru!)pabhrāntidharmās samudānītā bhavanti | na (ru!)pe bhrāntābhrāntidharmāś ca niśritya sarvabuddhadharmān bhāvayanti | satvāṃś ca ⊙ paripācayati | buddha(kṣa!)traṃ ca pariśo(ya)ti | (kṣiṃpra!) cānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate || evaṃ

[34b3] (ru!)pe avavadamāno bodhisatvo mahāsatvaḥ samyagavavadito bhavati || vedanāyāṃ saṃjñāyā saṃskā⊙reṣu vijñāne subhūte bodhisatvaḥ cittaṃ samādhātukāmaḥ tatvavijñānam a(pyā!)tmam adhimucyamāno dvaye dvayam upalabhate ⊙ | adhimokṣyavijñānam adhimo(kṣya!)vijñānaṃ ca || tatra yo bodhisatvo vijñāne yathādhimokṣyam adhimo

[34b4] (kṣye!)ṣv avavadate yathādhimo(kṣya!)ṃ vā adhimokṣya avavadate | vijñāne samyagavavadito bodhisatvo ve¦⊙ditavyaḥ tat kasya hetoḥ na hi subhūte adhimo(kṣye!) vijñānam adhimokṣyavijñāna pṛthakºlakṣaṇaṃ vidyate | sacet subhūte ⊙ adhimokṣyavijñānam adhimokṣyavijñānānāṃ pṛthakºlakṣaṇaṃ vidyate || nānādhimuktānāṃ satvā

[34b5] nā saced adhimokṣye bhi(nā!)ni darśanāny upala(bho!)ran* na ca svapnādisv ālambanādhimo(kṣya!) upala¦⊙bhyeta | bālapṛthagjanāś ca vijñāna tatvadarśino bhave(n*yuḥ!) na cāsiddhayuktanirvikalpādhimo(kṣyā!)dhimokṣyavijñāna⊙m anuvarttate | tasmāt tarhi subhūte nānādhimuktānāṃ satvānāṃ sa(tivya!)dhimokṣya yāni nidarśanā¦

[35a1] ni pravarttante svapnādiṣu cālambano dhimo(kṣya!) upalabhate | na ca bālapṛthagjanā vijñāne tatvadarśi⊙no bhavanti | nirvikalpā adhimokṣyā(ṣ!) cādhimokṣye vijñānam anuvarttante | tasmād adhimokṣyavijñānam anuvarttante ⊙ | adhimokṣyavijñānāny apṛthag(jana!)lakṣaṇam adhimo(kṣyanni!)vijñānaṃ bodhisatvena draṣṭavyaḥ nā(nya)

[35a2] (tra) (ya!)nimittadṛṣṭiko vijñānādhimo(kṣya!)s tathā (sa!)thā samutpannam tad ādhimokṣyavijñānaṃ tasmād artho ⊙ (rupo!) khyāti | evaṃ paśyan bodhisatvo dhimo-(kṣa!)vijñānasaṃjñāṃ bhāvayati || tasyaivaṃ bhāvayato

dhimo(kṣa$^{!}$)vijñāne saty a¦⊙dhimo(kṣya$^{!}$)vijñānaṃ yujyate nāsatīti viditvā adhimo(kṣya$^{!}$)vijñānaṃ saṃjñām api bhāvayati | (na$^{!}$) dva¦¦¦

[35a3] yavijñānasaṃjñā bhāvayitvā sarvavijñānaṃ nopalabhate | sarvavijñānam anupalabhamāno vijñāne bhrā¦⊙ntim upalabhate | vijñānabhrāntim upalabhamāno vijñānabhrāntinimittam upalabhate | vijñānabhrāntinimittam upala⊙bhamāno vijñāne bhrāntidharmān samudānayati | vijñāne bhrāntidharmān samudānayitvā vijñāne abhrā

[35a4] ntiniṣyandadharmān samudānayati | pūrvam eva cānena vijñānabhrāntabhrāntidharmā samudānītā bhavanti ⊙ | avijñānabhrāntidharmān abhrāntiniṣyandadharmāṃś ca niśritya buddhadharmān bhāvayati | satvāṃś ca paripācayati | buddhakṣe¦⊙traṃ ca pariśodhayati | kṣipraṃ cānuttarāṃ samyaksaṃbodhim abhisaṃbudhyate | evaṃ vijñāne avavadamāno¦

[35a5] bodhisatvaḥ samyagavavadito veditavyaḥ || (ru$^{!}$)pe subhūte bodhisatvena mahāsatvena paṃcākārā¦ ⊙ maitrī bhāvayitavyā | saddharmopasaṃhārā maitrī laukikasukhopasaṃhārā maitrī | lokottarasukhopasaṃhārā mai¦⊙ttrī | maittrī mahāmaittrī ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena mahāsa¦¦

[35b1] tvena (ṃpacā$^{!}$)kārā maittrī bhāvayitavyā | saddharmopasaṃhārā maittrī laukikasukhopasaṃhārā maittrī | ¦ ⊙ lokottarasukhopasaṃhārā maittrī | maittrī mahāmaitrī ca || (ru$^{!}$)pe subhūte bodhisatvena mahāsatvena paṃcākārā karu⊙ṇā bhāvayitavyā | (sasad$^{!}$)grahakaruṇā saṃyogakaruṇāpy asaṃyogakaruṇā | karuṇā mahāka

[35b2] ruṇā ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena mahāsatvena pañcākārā ka⊙ruṇā bhā{yi}yitavyā | asadgrahakaruṇā saṃyogakaruṇāpy asaṃyogakaruṇā | karuṇā mahākaruṇā ca || (ru$^{!}$)pe ⊙ subhūte bodhisatvena mahāsatvena pañcākārā muditā bhāvayitavyā | saddharmaprasādābhiṣyandanā

[35b3] nugrahānumodanā muditā | laukikasu(khā)bhiṣyandanānugrahānumodanā muditā | lokottarasu⊙khābhiṣyandanānugrahānumodanā muditā | muditā mahā(dhi!)muditā ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte ⊙ bodhisatvena mahāsatvena pañcākārā muditā bhāvayitavyā | saddharmaprasādābhiṣyandanānugrahā¦

[35b4] numodanā muditā | laukikasukhābhiṣyandanānugrahānumodanā muditā lokottarasukhābhi⊙ṣyandanānugrahānumodanā muditā | muditā mahāmuditā ca || rūpe subhūte bodhisatvena mahāsatvena pañcakārā ⊙ upekṣā bhāvayitavyā || asaddṛṣṭyasaṃkleśopasaṃhāropekṣā | sarvadoṣaparivarjjanāsaṅkleśo¦

[35b5] pasaṃhāropekṣā | sarvaguṇaparigrahāsaṅkleśopasaṃhāropekṣā | upekṣā mahopekṣā ca || vedā¦⊙nāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena mahāsatvena (pacā!)kārā upekṣā bhāvayitavyā | asaddṛṣṭya⊙saṃ(klo!)śopasaṃhāropekṣā | sarvadoṣaparivarjjanā | saṃ(klo!)śopasaṃkāropekṣā | sarvaguṇapa

[36a1] rigrahāsaṅkleśopasaṃhāropekṣā | upekṣā | mahopekṣā ca || (ru!)pe subhūte dānapāramitāyāṃ pra⊙yuktena bodhisatvena mahāsatvena paṃcākāraṃ dānaṃ bhāvayitavyaṃ prajñādānaṃ | āmiṣābhayapratipattidānaṃ dharmapra⊙tipattidānaṃ dānaṃ mahādānaṃ ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte dānapāramitā

[36a2] yāṃ prayuktena bodhisatvena mahāsatvena paṃcākāraṃ dānaṃ bhāvayitavyaṃ | prajñādānaṃ | āmiṣābhayapra¦⊙tipattidānaṃ dharmapratipattidānaṃ dānaṃ mahādānaṃ ca | (ru!)pe subhūte śīlapāramitāyāṃ prayuktena bodhisatvena mahā⊙satvena paṃcākāraṃ śīla bhāvayitavyaṃ samādānasāṅketikaśīlaṃ | dhyānasaṃvaraśīlaṃ | anā¦

[36a3] srava(savaṃ!)raśīlaṃ śīlaṃ | mahāśīlaṃ ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte śīlapāra⊙mitāyāṃ prayuktena bodhisatvena mahāsatvena paṃcākāraṃ śīlaṃ bhā-

vayitavyaṃ | samādānasāṅketikaśīlaṃ dhyānasaṃ⊙varaśīlaṃ | anāsra(ya!)saṃvaraśīlaṃ śīlaṃ | mahāśīlaṃ ca || (ru!)pe subhūte kṣāntipāramitāyāṃ pra¦

[36a4] yuktena bodhisatvena mahāsatvena (pacā!)kārā kṣānti (bho!)vayitavyā || satvāpakāramarṣaṇā kṣānti⊙ḥ duḥkhādhivāsanakṣāntiḥ dharmani(ryā!)ṇakṣāntiḥ (kā!)ntir mahākṣāntiś ca || vedanāyāṃ saṃjñāyā saṃskāreṣu vijñāne⊙ṣu subhūte kṣāntipāramitāyāṃ prayuktena bodhisatvena mahāsatvena (pacā!)kārā kṣāntir bhāvayi

[36a5] tavyā || satvāpakārasarveṇā kṣāntiḥ duḥkhādhivāsanakṣāntiḥ dharmani(ryā!)ṇakṣāntiḥ kṣāntir ma⊙hākṣāntiś ca | (ru!)pe subhūte vīryapāramitāyāṃ prayuktena bodhisatvena mahāsatvena (pacā!)kāraṃ vīryaṃ bhāvayitavyaṃ u⊙ddeśasvādhyāyacittavīryaṃ sarvadoṣaparivarjjanavīryaṃ sarvaguṇaparigrahavīryaṃ | mahāvīrya ca ||

[36b1] vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte vīryapāramitāyāṃ prayuktena bodhisatvena mahā⊙satvena pañcākāraṃ vīryaṃ bhāvayitavyaṃ | uddeśasvādhyāyacittavīryaṃ sarvadoṣaparivarjjanaviīryaṃ | sarvaguṇaparigra⊙havīryaṃ | mahāvīryaṃ ca || (ru!)pe subhūte dhyānapāramitāyāṃ prayuktena bodhisatvena mahāsatvena pa

[36b2] (cā!)kāraṃ dhyāna bhāvayitavyaṃ | vyañjanasāpekṣakuśaladhyānaṃ | (vyaja!)nanirapekṣāviśuddhalaukika⊙kuśaladhyānaṃ lokottarakuśaladhyānaṃ | dhyānaṃ | mahādhyānaṃ ca | vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte dhyānapā⊙ramitāyāṃ prayuktena bodhisatvena mahāsatvena paṃcākāraṃ dhyānaṃ bhāvayitavyaṃ | vyañjānaṃ sāpekṣa

[36b3] kuśaladhyānaṃ vyañjananirapekṣāviśuddhalaukikakuśaladhyānaṃ lokottarakuśaladhyānaṃ | dhyānaṃ ⊙ mahādhyāna ca || (ru!)pe subhūte prajñāpāramitāyāṃ prayuktena bodhisatvena mahāsatvena paṃcākārā prajñā bhāvayitavyā ⊙ | vyaṃjanasāpekṣakuśaladhyānā(sri!)tā prajñā |

(vyaja[ˈ])nanirapekṣāviśuddhalaukikadhyānāśritā

[36b4] prajñā lokottaradhyānā(sri[ˈ])tā prajñā mahāprajñā ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte¦ ⊙ prajñāpāramitāyāṃ prayuktena bodhisatvena mahāsatvena paṃcākārā prajñā bhāvayitavyā | vyañjanasāpekṣakuśala⊙dhyānāśritā prajñā | vyañjananirapekṣāviśuddhalaukikadhyānā(sri[ˈ])tā prajñā | lokottaradhyā¦¦¦

[36b5] nāśritā prajñā prajñā mahāprajñā ca || (ru[ˈ])pe subhūte kalyāṇamitrasevāprayuktena bodhisatvena ma¦⊙hāsatvena pañcākārayā kalyāṇamitrasevayā kalyāṇamittraṃ sevitavyaṃ | śravaṇasevayā | upasthānaparicaryā⊙sikṣānuvidhānasevayā | pratipattyārādhanasevayā | sevayā mahāsevayā ca || vedanāyāṃ saṃ¦

[37a1] jñāyāṃ saṃskāreṣu vijñāne subhūte kalyāṇamittrasevāprayuktena bodhisatvena mahāsatvena paṃcā¦¦¦⊙kārayā kalyāṇamittrasevayā kalyāṇamittraṃ sevitavyaṃ (sra[ˈ])vaṇasevayā | upasthānaparicaryāśikṣānuvidhāna¦⊙sevayā | pratipattyārādhanasevayā | sevayā mahāsevayā ca || evaṃ kalyāṇamitraṃ sevamāno bo¦

[37a2] dhisatvo (ma)hāsatvaḥ vimo(kṣā[ˈ])pāyaṃ ca parigṛhṇāti | bahu ca puṇyaṃ prasevate | kṣipram anuttarāṃ sa¦⊙myaksaṃbodhaye niryāti || (ru[ˈ])pe subhūte tathāgatapūjāprayuktena bodhisatvena mahāsatvena paṃcākārayā tathāgata⊙pūjayā tathāgataḥ pūjayitavyāḥ vicittrastotro(ma[ˈ])hārapūjayā | lābhasatkāropasaṃhārapūja

[37a3] yā | pratipattyārādhanapūjayā | pū(jā[ˈ])yā | mahāpūjayā ca || vedanāyāṃ saṃjñāyā saṃskāreṣu vijñāne ⊙ subhūte tathāgatapūjāprayuktena bodhisatvena mahāsatvena paṃcākārayā tathāgatapūjayā tathāgataḥ pūjayitavyā⊙ḥ vicitrastotropahārapūjayā | lābhasatkāropasaṃhārapūjayā pratipattyārādhanapūjayā | pū

[37a4] jayā | mahāpūjayā ca || evaṃ tathāgatapūjāyāṃ

prayuktasya bodhisatvasya mahāsatvasya anantāpa¦⊙(rdaśe[!])ṣu lokadhā(tu)ṣu buddhabodhisatvā varṇṇaṃ bhāṣante || sadevamānuṣāsurāś ca (llo[!])kāl lābhasatkāraṃ pratilabhate | apra⊙māṇāṃś ca satvān paripācayati | buddhakṣetraṃ ca pariśodhayati | (kṣiṃpra[!]) cānuttarāṃ samyaksaṃbodhim abhi

[37a5] saṃbudhyate || (ru[!])pe subhūte dānapāramitāyāṃ prayukto bodhisatvo mahāsatvaḥ sanimittaṃ dānaṃ bhā¦⊙vayan na kṣipraṃ dānapāramitāṃ paripūrayati | animittan tu dānaṃ bhāvaya (kṣiṃpra[!]) dānapāramitāṃ paripūrayati || ka⊙thaṃ ca subhūte bodhisattvo (ru[!])pe sanimitta dānaṃ bhāvayaty animittaṃ vā | sacet subhūte bodhisatvo (ru[!])pe

[37b1] dānam adhimucyamāno 'dhimokṣyadānaṃ vā upalabhate | adhimo(kṣya[!])dānaṃ vā sevate | sanimittaṃ¦ ⊙ bodhisatvo (ru[!])pe dānaṃ bhāvayatīti veditavyaṃ (ru[!])pe subhūte bodhisatvo dānam adhimucyamāno nādhimo-(kṣyā[!])dānam u⊙palabhate nādhimo(kṣya[!])dānaṃ | yad uta (ru[!])pasvabhāvānupalambhena prakṛtyanupa(labhe[!])na (ru[!])pe animi

[37b2] ttaṃ bodhisatva dānaṃ bhāvayatīti veditavyaṃ vedanāyā saṃjñāyā saṃskāreṣu vijñāne subhūte dānapā¦⊙ramitāyāṃ prayukto bodhisatvaḥ sanimittaṃ dānaṃ bhāvayan na kṣipraṃ dānapāramitāṃ paripūrayati | animittaṃ tu ⊙ dānaṃ bhāvayan kṣipraṃ dānaṃ pāramitāṃ paripūrayati | kathaṃ ca subhūte bodhisatvo vijñāne sanimittaṃ

[37b3] dānaṃ bhāvayaty animittaṃ vā | sacet subhūte bodhisatvo vijñāne dānam adhimucyamāno dhimokṣyadānaṃ ⊙ vopalabhate | adhimo(kṣya[!])dānaṃ vā sanimittaṃ dānaṃ vā sanimitta bodhisatvo vijñānaṃ bhāvayatīti veditavyaṃ | vi¦¦⊙jñāne subhūte bodhisatvo dānam adhimucyamāno nādhimokṣyadānam upalabhate | nādhimo(kṣya[!])dānaṃ |

[37b4] vā | yad uta vijñānasvabhāvānupa(labhe[!])na

tathā(gatānāmu$^{!}$)palambhena vijñāne animittaṃ bodhisatvo ⊙ dānaṃ bhāvayatīti veditavyaṃ evaṃ śīle kṣāntau vī(r)ye dhyāne prajñāpāramitāyāṃ ca peyālaṃ karttavyaṃ (ru$^{!}$)pe subhūte bo⊙dhisatvena śūnyatāsamādhiḥ parijñeyaḥ katamaś ca subhūte śūnyatāsamādhiḥ yā subhūte abhāva

[37b5] śūnyatāṃ tathābhāvaśūnyatāṃ prakṛtiśūnyatāṃ cā(laba$^{!}$)nīkṛtya cittasyaikāgratā | ayaṃ śūnyatāsa¦⊙mādhiḥ evaṃ ca bodhisatvena śūnyatāsamādhiḥ parijñeyaḥ || vedanāyā saṃjñāyā saṃskāreṣu vijñāne subhūte bodhi¦¦¦⊙satvena śūnyatāsamādhiḥ parijñeyaḥ katamaś ca subhūte vijñāne śūnyatāsamādhiḥ yā subhūte vi

[38a1] jñāne abhāvaśūnyatāṃ tathābhāvaśūnyatā prakṛtiśūnyatāṃ cālambanīkṛtya cittasyaikāgratā | ¦ ⊙ ayaṃ śūnyatāsamādhiḥ evaṃ ca bodhisatvena śūnyatāsamādhiḥ parijñeyaḥ (ru$^{!}$)pe subhūte bodhisatvena animi⊙ttas samādhiḥ parijñeyaḥ katamaś ca subhūte animittasamādhiḥ yā subhūte bodhisatvasya (ru$^{!}$)

[38a2] pābhāvaśūnyatāṃ tathābhāvaśūnyatāṃ prakṛtiśūnyatām evaṃ ca manasikurvan niruddhe nimitte bhāvani⊙mittānusārivijñānavirahitā cittasyaikāgratā ayaṃ subhūte (ru$^{!}$)pe animittas samādhiḥ evaṃ ca bodhisatve¦⊙na rūpe animittas samādhiḥ parijñeyaḥ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhi

[38a3] satvena animittas samādhiḥ parijñeyaḥ | katamaś ca subhūte vijñāne animittas samādhiḥ yā¦ ⊙ subhūte bodhisatvasya vijñānābhāvaśūnyatāṃ tathābhāvaśūnyatāṃ prakṛtiśūnyatām evaṃ ca manasikurute | niruddhe ⊙ vijñāne animittas samādhiḥ parijñeyaḥ (ru$^{!}$)pe subhūte bodhisatvena apraṇihitas samādhiḥ¦

[38a4] parijñeyaḥ katamaś ca subhūte (ru$^{!}$)pe apraṇihitas samādhiḥ yā (ru$^{!}$)pe śūnyatānimittasamādhilā⊙bhino bhāvanimittāprati(ku$^{!}$)lālaṃbanā tathābhāvanimittāprakṛti-(kulālaba$^{!}$)nā cittasyaikāgratā ayaṃ subhū⊙te apraṇihitasamādhiḥ evaṃ ca bodhisatvena apraṇihitas samādhiḥ parijñeyaḥ

vedanāyā

[38a5] saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena praṇihitasamādhiḥ parijñeyaḥ katamaś ca subhū⊙te vijñāne apraṇihitasamādhiḥ yā vijñāne śūnyatānimittasamādhilābhitā vijñāne bhāvanimittāprati¦⊙(ku˙)lālambanā tathābhāvanimittāprati(kulālaba˙)nā cittasyaikāgratā ayaṃ subhūte apraṇi¦

[38b1] hitasamādhiḥ evaṃ ca bodhisatvena vijñāne apraṇihitasamādhiḥ parijñeyaḥ (ru˙)pe subhūte bo⊙dhisatvena tribhir a(hai˙)r anityatā parijñeyā | asadarthena | vināśārthena | samalārthena ca || vedanāyāṃ saṃjñāyāṃ saṃ¦⊙skāreṣu vijñāne subhūte bodhisatvena tribhir arthena nityatā parijñayā asadarthe(nā˙) vināśārthena |

[38b2] samalārthena ca | rūpe subhūte bodhisatvena tribhir ar(thai˙) duḥkhata parijñeyā | abhiniveśārthe(nā˙) tri⊙vidhalakṣaṇārthena | samandhārthena ca || vedanāyāṃ saṃjñāyāṃ (saskā˙)reṣu vijñāne subhūte bodhisatvena tribhir ar(thai˙) duḥkha⊙tā parijñeyā | abhiniveśārthena | tri(bhi˙)dhalakṣaṇārthena | sambandhārthena ca | rūpe subhūte bodhisa¦

[38b3] tvena tribhir arthena nātmatā parijñeyā || abhāvanātmārthena | tathābhāvanātmārthena | prakṛtyanā¦¦¦⊙tmārthena ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena na tribhir arthena nātmatā parijñeyā | a⊙bhāvanātmārthe(nā˙) tathābhāvanātmārthena | prakṛtyanātmārthena || rūpe subhūte bodhisatvena tribhi¦

[38b4] r ar(thai˙) nirvā(ṇā˙)śāntatā parijñeyā | abhāvātyantaśāntyarthena | tathābhāva(nā˙)śānt(ye˙)rthenā prakṛtivi⊙śuddhiśāntyarthena ca || vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne subhūte bodhisatvena tribhir ar(thai˙) nirvāṇāśāntatā pari⊙jñeyā || abhāvātyantaśāntyarthena | tathābhāvaśāntyarthena | prakṛtiviśuddhiśāntyarthena ca || idam a¦

[38b5] vocad bhagavān āttamanāḥ sthavirasubhūtiḥ tāś ca bhikṣubhikṣuṇyupāsakopāsikāḥ sadeva⊙mānuṣāsuragandharvaś ca loko bhagavato bhāṣitam abhyanandann iti || ※ || āryabhagavatī prajñāpārami⊙tā svabhāvapraveśikā pañca(sa$^{!}$)tikā samāptā || ※

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